W. Moseley

THE PHILOSOPHERS BANQVET.

NEWLY

FVRNISHED AND DECKED forth with much variety of many seuerall Dishes, that in the former Seruice were neglected.

Where now not onely Meates and Drinks of *all Natures and Kindes are serued in, but the* Natures and Kindes of all disputed of.

As further,

Dilated by Table-conference, Alteration, and Changes of States, Diminution of the Stature of Man, Barrennesse of the Earth, with the effectes and causes thereof, Phisically and Philosophically.

The second Edition,

Newly corrected and inlarged, to almost as much more. By *W. B.* Esquire.

LONDON,

Printed by *T. C.* for LEONARD BECKET, and are to bee solde at his shoppe in the Temple, neere the Church.

1614.

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To the Reader.

THe *Backe* and *Belly* two vnſounded ſeas,
Oreflowe all Goodneſſe of theſe latter daies,
The new Saintes worſhip't ſince the old went downe,
In Church, in Court, in Citie, and in Towne:
With ſuch deuotion, that men now attend
Not howres appointed, but whole ages ſpend
In theſe Idolatriſe rendring more due
Then blindfold zeale ere tendered to the true.
Sloth, *Pride* and *Pleaſure* cleaue ſo neare the skin,
They make each ſingle birth a trebble twinne:
Incorporate ſo in body and in blood,
To thouſand vices, but ſmall ſummes of Good:
Let but conceit thruſt forth a ſtrong attire
In *France*, it ſets 3. kingdomes ſtraight a fire;
Which leaue not burning till they haue waſted downe
Lordſhips and patrimonies of renowne:
Melted the earth, and Chimick t into gold
Done that which none ere did, but one we hold
Proceeded further in more ſtrict degree,
Conuerted Gold in't' Gardes of Gallentree:
And ſtill like *Alchimiſts* toyling the *Stone*,
Till *Gold*, and *Silke*, and *earth*, and all is gone.

Let but a *Hellen* of some meane degree,
Of farre lesse beautie, more vnchast then shee,
Inhabite *wildernesses* vnder ground,
If shee be false and fayre she shall be found:
Let *Gluttons* at howers neare so vnmeet
Slighted all Circumstance waight by discreet,
Whilst wary *cautions* with most strickest heed,
Beeing all obseru'd, are lesse oft then we need,
Sit downe full Charg'd to ouercharge it more
A thousand dangers wayting at the doore:
Yet notwithstanding all her fearefull guard,
There she arriues and will not be debar'd,
Let *Bacchus* keepe his *Cyder* in a cell,
Resort shall croud him wheresoere he dwell:
Let him digge *mountaines* be they neare so high,
Vnto the rootes where their foundations lye,
And like to artfull *Pioners* worke deeper,
To keepe their liquor stronger, cooler, sweeter,
Industrious, *Cobblers*, *Porters*, *Tinker*, swaines,
Will wind it vp with their eternall Paines:
With *wheeles* and *Buckets*, which not night nor day,
Shall euen rest going vp or downe the way,
Whilst pathes vntraced former stepps vntrod,
Become as *Dunstable*, more worne, more broad:
But should an *Angell* to no other end
But only this from *heauen*, to *earth* descend,
To tell the world of sicknesse in her health,
To'nformer that shes poore for all her wealth,

To

To the Reader.

To giue new *Rules*, and Contradict the old,
Though neare so bad his Custome should be cold:
And though his doctrine should confute the crimes
That haue consum'd whole ages in their times,
Nothing it were, his paines should be rewarded:
With croudes most strangely wondring, not regarded
Let vertue courted in her best array,
By learning with all Titles that she may,
Appeare so glorious, that the sunnes bright eye
Suffer eclipse in her resemblancie:
Vpon whose glorious person and retire,
Heauen might looke gratious, and the earth admire
Yet this sweet virgin vertue, *learning art*
Deck't with the marrow of the world and art,
Not crept into in least particular sence,
In skirtes and Borders of small Consequence,
But by some signe of man, and proofe of wit,
When after many yeares oretake not it,
Yet after tedious howres and toyled braines, (paines
Dayes, nights and *Bookes, costes, thoughts* and endlesse
It beeing arrested and layd hold vpon,
At the whole suite of mankind should be none.
To ioyne in action to maintaine a Tryall,
In ioynt approuement gainst so strong deniall.
He that could scite in likenesse of a face,
Beeing well accoultred and set out to grace,
The meanest matter thought ere bred in braine,
It should be descanted and read againe.

To the Reader.

Making his commaes (in his portrayt wiſe)
Some pretty noſe, his periods like to eyes:
If that preuaild not, what would then be better,
To hange *Bacchus* cluſters, ſparkling ere each letter?
Or both together, ſure that would not miſſe,
For they are twinnes embrace, and loue to kiſſe:
And all our hote bloods both with ſtrength and might
Purſue them endleſly both day and night.
Bidding vs Croſſe all *Bookes*, and *Lines* deface,
Blot out our *Sentences* and giue them place:
And then ſucceſſe our Labor ſhall attend,
Crowning our vndertakings with good end.
These though we know impoſſible to doo,
To run with humor, we iumpe neere vr to.
Placing ſome part of *Turnbull* in our booke,
As of S. Tantlins, we haue tane anooke.
Here's wicked women, as the one hath ſo,
And here are vertuous as the others ſhow:
Here are ſtrong drinkes, your *Beere*, your *Ale*, your *wine*,
Your Choyſe of *meates*, your *groſſer* and your *fine*:
And *widowes* with their heapes of hourded gold
That would be Ladied though a month to hold:
And heer's good Company, diſcourſe at will,
Philoſophers, *Phyſitions*, arguing ſtill;
Sociates for euery man, meanes for digeſtion:
Can we want cuſtome, then who makes a queſtion?

FINIS.

To the Iuditious Reader, and him that would buy this Booke, thus further in the commendation and *vse thereof.*

GOod Reader, many things haue bene written by many men, and the ouercloying humor of this age hath so burdened the world with multiplicitie of all kindes, that scarce there is now one subiect left, vpō ye head whereof a hūdred haue not trampled ouer: amongst which impartial handling, if it be possible to say any one corner hath escaped this scrutenous search, and bene raked ouer with a lighter hand then other, I may say it is this, although not denying, but most partes hereof haue bene formerly handled and drawne into large volumes, both to the tediousnes and cost of the Reader and buyer, wheras in this they are effectually and briefly abridged, to be turned vnto with facilitie and ease; diuers excellent additions of things very materiall & necessary, out of *Albertus Magnus, Lemnius,*

nius Scotus and others, being in this second impression inserted, which in the former addition were neglected, (although very pertinent to this purpose and argument) the which whosoeuer hath formerly bought and read in the infancie and imperfectnes, shall not repent him to doe it againe in this maturitie and ripenes, it is now growne vnto. The vse of this Booke is, to make a mã able to Iudge of the disposition and state of his owne body, of the effects, natures, and dispositions of those things we daily feede our bodies with. The next is, to giue vs a generall insight and briefe knowledge of Emperors and Kings, or men of greatest place and eminencie that are most notified to ye world for vertue or vice. Lastly, wee haue heere certaine Epigrams and Iestes to exhillerate and solace our bodies and mindes at our tables, all these interlaced, with excellent positions, witty questions and answeres vpon diuers and sundry arguments, the perfect vse and insight wheteof doth accomplish a man for discourse, behauiour and argument at the Table of our superiours, written first by

Michael

To the Reader.

Michael Scotus in latine, and for the benefit, good approbation & like thereof, formerly done into Engliſh, and now ſecondly publiſhed and augmented (being a booke of ſpetiall notice in this kind) to as much more, by the ſame Author.

W: B. Eſquire.

A Table of all the seueral Chapters and principall things contained in this Booke.

THat health is aboue gold, and a sound body aboue infinite riches. pag. 1.

That age may not be kept backe though something tardie in his speed, contr. Fryer Bacon. pag. 4.

Of Man. pag. 11.

A diuision of the body of man, and the vse and office of the inward members thereof. pa. 14.

A Comparison of mans life to the 4. seasons of the yeare. pag. 17.

How to chuse out a place conuenient for habitation, with such respects therein as are chiefly to be obserued. ibid.

Of the hower of eating, and time appointed for that seruice. pag. 19.

Of the appetite and Custome of eating. pag. 23.

Of the order of our meate and refection. pag. 25.

Of a Conuenient parlor or dyning chamber. pag. 27.

Of all kindes of Bread, and the nature thereof.

The Table.

of. pag. 29
Of Wine and the qualities thereof. pag. 31.
Of Meath, and the properties thereof. pag. 33.
Of Strong-ale. pag 34.
Of the natures of all kinds of flesh. pag. 35.
Of wilde flesh. pag. 37.
Of Kiddes flesh. pag. 38.
Of Lambs flesh. pag. 39.
Of Rammes flesh. pag. 40.
Of Calues flesh, and Oxe flesh, Vulgo, beefe and Veale. pag. 41.
Of the diuers kindes of Hogges flesh. pag. 42
Of Harts flesh, Hares flesh, & Beares flesh. 43.
Of the Members of Beastes. pag. 44.
Of Flesh in peeces. pag. 46.
Of all kinds of Wild-fowle. pag 47.
Of the Henne. pag 49.
Of young Pigions. ibid.
What parts of Fowles are best. pag. 50.
Of Egges and the properties thereof. pag. 51.
Of Milke. pag. 53.
Of Cheese. pag. 56.
Of Fishes. pag 57.
Of Pulses. pag. 60.
Of Pot-hearbs of all sorts. pag. 63.
Of Fruits of all sorts. pag. 71.
Of sundry kinds of Spices. pag. 82.

Of

Of Sawces, as Mustard, Salt, Viniger, Hunnie. pag. 84.

¶The end of the Table of the first Booke.

OF *Emperours.* pag. 91.
Of Kings. pag. 59.
Of Princes. pag. 97.
Of the Bishops of the Gentiles. pag. 104.
Of the true Noble-man. pag. 107.
Of Souldiers. pag. 109.
Of Muster-masters, or Electors of Souldiers. (pag. 112.
Of Philosophers and Orators. pag. 114.
Of Phisitions. pag. 116.
Of Young-men. pag. 119.
Of Old-men. pag. 122.
Of Cities, Merchants, and Marchandize. (pag. 126.
Of Handicrafts. pag. 128.
Of Rich-men. pag. 131.
Of Poore-men. pag. 133.
Of Hunters. pag. 135.
Of Iudges. pag. 136.
Of Stuards or Bayliffes, of Lords. pag. 138.
Of Lawyers or the aduocates of Iudges. pag. 139.

Of

Of friends and friendship. pag. 140.
Of Kinsfolke. pag. 142.
Of Good women. pag 144.
Of wicked women. pag 146.
Of maried women. pag. 147.
Of Good widowes. pag. 149.
Of Virgins. pag. 151.

The end of the Table of the Second Booke.

Whether ayre be more necessarie to life then meate. pag 156.
Whether is more necessarie to life, meate or drinke. pag. 158.
Whether euill meate or euill ayre hurt the body more. pag. 159.
Whether sleepe or meate be more necessarie to the body. pag. 160.
Whether out of euill meate may be ingendred good blood. pag. 161.
Whether we may walke or sleepe presently after meate. ibid.
Why in omitting our howre accustomed we lose our appetite. pag. 162.
Whether after meate the body be more hote then

then before. pag. 163.
Whether fasting more hurt the Chollericke or Phlegmaticke. pag. ibid.
Whether the strong or the weake stomacke indures the longest fast. pag. 164.
Whether those of small Diets longer sustayne hunger then those of more ample. ibid.
Why those that eat most greedely are soonest satisfied. ibid.
Why wee can contayne hotter meates in our mouths then we can hold in our hands. p. 166
Why if the hungry drinke, their hunger is allayed, but if the thirstie eate, their thirst is not satisfied. ibid.
Whether those that fast long indure more hunger or thirst. pag. 167.
Why we finde a more delight, our thirst suppressed by drinke, then when our hunger is satisfied by meate. ibid.
Whether those that haue hot stomacks are satisfied with little drinke. pag. 169.
Whether water doe more allay the thirst then wine. pag. 170.
Why those of moyst stomacks that desire little, yet are capable of much drinke. pag. 171.
Why Agues and other sicknesses are done away sometimes by things hurtfull and contrarie,

as

as Beefe, Eeles, &c. pag 172.
Why the Dane, Duchman, *and the* Englishman *drinke more then the* Spaniard. *ibid.*
Of things hurtfull after meate. *ibid.*
Whence ariseth the belching in the stomacke, sometimes after meate. pag. 173.
Why wine being hote in nature, doth ingender contrarily cold diseases. pag. 174.
Whether flesh, or wine, be more conuenient for sicke persons hauing lately recouered health. *ibid.*
Whether flesh, or bread be most wholesome for those that are troubled with agues. pag. 175.
Whether flesh or wine, most nourisheth one lately recouered his health. *ibid.*
Whether sicke persons hauing lately recouered their health, must for some certaine daies obserue their former diet or not. pag. 176.
Questions of Wine. *ibid.*
Why wheaten bread more nourisheth then that of Barly. pag. 177.
Wherfore bread that is stale is euer more white then that which is new. *ibid.*
Why bread vnsalted is more heauie then that which is salted. *ibid.*
Why wheaten bread is more moyst then barly, or any other. *ibid.*

Why

Why bread made of new corne is not so good, as that which is made of olde. pag. 178.

Questions of wine.

Whether it be physicall to be drunke once a moneth with wine or not.

Why Children beeing hote in nature, are not louers of wine but old men. pag. 178.

What humor is most ingendred of wine, Phlegme or blood. ibid.

Why strong wine comforteth the stomacke, but hurteth the braine, whereas weake effecteth the contrarie. pag. 180.

Whether wine or meate are the greatest comforters of naturall heate. ibid.

Whether new or old wine is best for one that is weake. ibid.

Why wine purged from his lees, is of great strength but little continuance pag. 181.

Whether wine hurt the braine or not. ibid.

Questions of flesh.

Whether meates roasted or boyled be the more moyst within. pag. 182.

Why the moone light doth more putrifie flesh then the heate of the sunne. ibid.

Questions of egges.

Whether the yolke or the white be of the more heate. pag. 183.

Why

Why the yolke put into water descends to the bottome, whereas the white swimmes on the top. pag. 18.
Why egges in birds are of more harder shelles then those in fishes. ibid.
Why egges in birdes are few in number, but great in quantitie, whereas the egges of fishes are contrary. ibid.
VVhy egges in birdes are of diuers colours, and those of fishes not. pag 185.
VVhat breakes the shell at the comming out of the Chicken. pag. 185.
VVhy the egges of fishes are roūd, and the egges of fowles, of a longer figure. pag. 186.
VVhy some egges cracke in the fire, and others not. ibid.

Questions of fishes.

VVhether fishes eate their owne spawne or not. pag 18.
VVhether fishes chewe their meate. ibid.
VVhy raine fatteth fishes, but macerateth birdes. pag. 18.
VVhy pulses ingender the Gout. ibid.
VVhy Beanes by decoction lose not their windinesse as Barly doth. pag. 19.
VVhy the eating of Figges ingenders lice. ibid.
VVhy wine being drunke after any rotten fruit, tasteth

tasteth bitter. pa.190.
VVhether new or old honie be the best. ibid.
VVhy the top of oyle, the middle of wine, and the bottome of hony is euer the best. pa 191.
VVhy oyle often freezeth, but wine seldome. pa 192.
VVhy vineger the coldest liquor of all other, neuer freezeth. ibid.
Why pepper and mustard do knaw the outward skin, and not hurt the stomacke. ibid.

An addition to the third booke, taken out of Albertus Magnus Lemnius and others.

Of the longings of women. pag 193.
Of the strength and power of Imagination. pa.194.
Whether monstrous birthes or Abortiues of reasonable soules shall be partakers of the resurrection. pa.196.
What it is that prickes the conscience guilty of any notorious crime. pag.197.
Of the dangerous climacterical yeares, and dayes of a mans life. pag.199.
Of the strange nature of the Cocke. pag.200.
Of the strange nature of the wolfe. pag.201.

Of the Tiger and the Elaphant. pag. 202.
Of the excellency, vertue, and nature of Stones. (pag. 204.
A direction for Study and Arte, pag. 206.
Discoursing
Of Divinitie. pag. ibid.
Of Law. ibid.
Of Phisicke. pag. 207.
Of Astrology. ibid.
Of Chyromancy. pag. 208.
Of Alchymy. ibid.
Of Nigromancy. pag. 129.
Of Hydromancy. ibid.
Of Pyromancy. ibid.
Of Augury. ibid.
Receyts and Conclusions out of Albertus Magnus Lemnius, *and others.* ibid.
To powre scalding Oyle or melting Lead into the hand, and not be burned therewith. (pag. 209.
To keepe Inke from freezing. pag. 210.
Of the strange effects wrought by some members of the Onle. ibid.
Of the Want or the Mole, and what effects may be wrought thereby. ibid.
Of the strange effects wrought by some parts of the Blacke-bird. pag. 211.

A

A way to make Doues increase and multiply. (*ibid.*

To vntie a knot without touching. pag. 212.

A second Addition to the third Booke.

CHrist bids vs, Bee wise as Serpents, *wherein consists their wisedome.* p. 213.

Whether God created hurtfull creatures, as Scorpions, Dragons, and such like. p. 214.

Whether the Water or the Earth be the greater. *ibid.*

What Creatures are those that liue onely without meate. *ibid.*

Why Weedes prosper better then good Hearbs in the Earth. *ibid.*

What is that that is to hard for one to keepe, enough for two, and too much for three. *ibid.*

What things doe the eyes most betray, that a man would keepe secret. *ibid.*

Whether Christ all were euer Ioe. pag. 216.

Why Citizens are commonly of lesse stature then other men. *ibid.*

Why Cats and VVhelps are brought foorth blinde. *ibid.*

What Liquor of all other soonest puts out the fire. ibid.
Why bloud issues from the wounds of a dead man afresh, the Murtherer approaching. (ibid.
What waters of all other ascend highest. p. 217.
How many seuerall wayes since the beginning of the world hath God brought forth man. ibid.
What is the most beautifull thing in the world. (pag. 218.
What is the strongest of all things. ibid.
Of all Fishes in the sea, which doe our Naturalists obserue swiftest. ibid.
What little Fish is that in the sea that hath the greatest strength. ibid.
What thing is a Lyon most afrayd of. pa. 219.
What were the names of those two Theeues that were crusified with Christ. ibid.
Why almost amongst all Nations the Name of God is expressed in foure letters. pag. 221.
Which are the best and worst verses in all Virgil *and* Ouid. *pag. 222.*
What people are those that haue but one day and night in the yeere. ibid.
Whether Bats be Birds or Mice. ibid.
Whether the Egge or the Bird were first. 226
*How many miles the Earth is in compasse, and where

where is the Center or middlemost part. ibid.
How many are the properties of good wine. (*pag.* 227.
How many bones and vaines are in the bodie of Man. *pag.* 228.
What were those three things that S. Austine *wished to haue liued to see.* *pag.* 229.
Since Adam & Mathus. *liued* 900. *and odde yeeres, why God neuer suffered any to accomplish a* 1000. *pag.* 231.
What is the true vse of Bookes. *ibid.*

The end of the Table of the third Booke.

Direction for Discourse and Cariage at our Table: As also concerning Inuection and lest. *pag.* 235.
Certaine witty lests & seasonings to exhilarate and solace our bodies & minds at our Tables, contayned in most part of the fourth Booke.
A reuiuing of certayne excellent, but outworne Epigrams; as also an addition of some new, which are the end of the 4 *and last Booke.*

¶ The end of the Table of the fourth and last Booke.

THE PREFACE TO THE MATTER.

THat *Health is aboue Gold, and a ſound bodie aboue infinite Riches*; is a Text of Trueth, approued with moſt ioyeſull acknowledgement, to their comforts that entierly poſſeſſe it, and knowe the worth by the vſe, not by the want: as doe thoſe poore & life-wearied wretches, whoſe pleaſures by ſicknesſes perplext, and daies ſpunne out in griefe and miſery by the contrarie; yet what is this precious ſtone to ye Dunghil-cock, or the richeſt gifts of *bodie* or *minde*, or *fortune*, to him that is not *Gemarius*; one that truly vnderſtandeth their value, & valueth them according to his vnderſtanding: The *Crabbe*, the *Gangrene*, or the *Stone*,

that put the knife to inscition or the sawe to abscition, and Traytor-like racke the body with tortors, not inferior to death: crie out in him that is patient of this miserie: Happie man that art borne from these woes, that art free from these maladies. Cherish therfore that good which is so precious in life (thou that enioyst it) which keepes off death, and sweetens all the afflictions that oppose vs in life, and abuse it not in Riots, in surfets and disorders, things so apt to depriue it, the losse being so great, and the pleasure so small, and without which, all humane solace is but sorrowe; all reioycing is but mourning, and life it selfe is but death. For to him that hath the highest tytles, the largest honours, the fairest reuenues, nay, all the pleasures that the earth and Sea to boote can affoord; yet what are all these present, where this one is wanting? Therefore to the preseruation of that which is, and redeeming of that which hath bene, but is not; Our *Phylosophers* propose certaine Rules and directions, for the ordering, reducing, and maintaining of mans bodie in health; which like

An exhortation.

a Clocke, by reason of the many seuerall particles and connextions thereunto belonging, is euer subiect to diuersion and error. For as *Galen*, the Light of Physitions writeth, of that little windowe, or light of *Man*; the delicacie whereof, not the least creature, or attomie in the world, but by accedent, may sore offend, yet that there are subiectory & pertinent peremptorie infirmities besides thereunto belonging ingendred, by *Rheumes*, *Conuulsions*, and other operations of the braine, and Strings thervnto offitiall, 52. diseases: If then so many disastrous Planets raigne ouer one little member, had it not neede of sight and light to preuent them? And if to this one, so many to the whole body of man, how many are incident, & what curiosity therefore is to be giuen to our steppes, when without their limites are so manie enemies of Nature, ready to seaze vpon vs? And which discipline and direction being obserued, wee may lengthen out our daies with ioy and delight to the last periode of their prefixment, when either sicknesse or casualty, one Accident or other shall fall vpon vs,

to the accompliſhment of that Sentence which was neuer yet fruſtrated by anie, nor euer ſhall, whil'ſt the foure windes blowe one againſt an other. For againſt that, here is no preuention, (*Contra vim mortis, non eſt medicamen in hortis.*) althogh ſome, & no meane Clarks, haue thought and written to the contrarie, that Age might be kept backe, and ſickneſſe kept bye, which if it may bee for a time, wee conclude, it cannot be for euer.

That Age may not be kept backe, though ſomething tardyed in his ſpeede.

FRyer *Bacon*, a man of infinite learning, ſtudie, capabilitie & Art in his time, amongſt many other his ſtrange and impoſſible indeauors, publiſhed a booke *De Retardanda Senectute*; or the keeping back of old age, the which whilſt he himſelf in obſeruing & preſcribing the rules, Orders, Obſeruations, and Retardation thereof, grewe olde in the acte, and himſelfe was ouertaken with age: Let the ayre in her wholſommeſt kinde, with the

moſt niceſt ceremonies that euer *Phyſicke* or curioſity obſerued, Fēnes & Mariſhes, and the lowe and vnwholſome vapors of the earth vnſuckt vp thereby, the vnſauory breath whereof may breathe contagion into windowes : In ſteed thereof, bruſh ouer Rocks and Hilles, and Fields and Fountaines , with the wholeſommeſt perſumes that the beſt matters may giue it to worke vpon, bring health thorough the Crannies , and receptacles of our houſes, and breathe it in at the noſethrilles of the moſt healthfull creature liuing ; let him riſe early, not walke late, be temperate in Dyet, moderate in exerciſe, wary in luſt, cheerfull of diſpoſition, ſit not much, walke not ſeeldome, ſurfet neuer, knowe the diſpoſition and ſtate of his owne bodie , from the largeſt content, to the leaſt particular : be a Phiſition himſelfe, on himſelfe ; vſe the art and direction of all the world, & all the Colledges and Phyſitions therein : yet notwithſtanding ſhall age creepe vpon him, and burthen him with her waight , and the vnneceſſary luggage of her carriage, which is ſtrength in peeuiſhnes, weaknes

in performances, will to desire, yet want to execute, as helplesly is daily experienced. For otherwise, who would weare his head white, and his beard graye, his eyes hollow, & his eares deafe, blacke vaines, and drie braines, a dropping nose, a wrinkled browe, shaking hands, & tooth-les gũmes, feeble legs, and shrunk sinewes, that might ransome himselfe, either by paine or price. The old Courtier, inamored of his young mistris, sleighted more for his want, then his will, hauing some sparks of heate, not yet extinguished by antiquity, would offer (if it might bee) more then the portiõ of his supple hãmes, to enioy the one, but to obtain the other; likewise ye face once adorned with beautie, & more adored then the *Indian* sunne, now crept into wrinkles, & folded vp in the pleates of antiquity, & more eclipsed then the Sun (for this I say) what paine or price so heauy, ye these creatures of lightnesse would not vndertake, but that this ceaslesse lackey to eternity, trouped with Kings to his pages, neuer turnes backe to make amends in his regresse, for any iniury hee effects in his progresse; which makes

makes one complaine in a Sonnet to this effect as followeth.

Could age like dayes as nights ensue,
Each morning fresh her selfe renue:
What Ladie then at nights decay,
But would i'th morne begin her day?
For where's a face so much declin'de
That beares not youthful thoughts in mind?
That often peepe with oylie Eyes,
Through doctor'd strange adulteries,
Vppon the world in silke and Golde,
That grieue to thinke they are so olde:
The Matrones in their rypest age,
That should haue wisedome as their Page,
So much inclin'd to this Deuotion,
That to obtain't would giue an Otian,
Ola-age, bad cloathes such griefe imparts,
They breake or wound all womens harts.

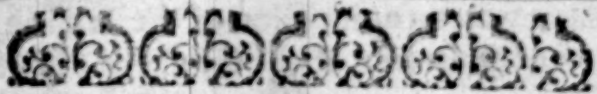
Therefore the Philosophers, not to perswade impossibilities, would haue no mã thinke but they must be olde: but would haue no man olde beforee he be wise, yet somewhat to run with the current of humor, haue heere added certaine linkes or lẽgthenings to these *Sũma Desideria*, & as

much as may be done by art, or precept, labour'd to keepe back these aged wrinkles, that depriue our beauty & strength, & nippe the flower of al worldly delight, and therefore doe heere at their Tables, discourse of *Seria cum iocis*, according to the rules of wisedome, which sayeth, Mingle thy cares with ioyes, and thy sorrowes with delight: crowne the morsells of thy labour with the height of thy contentment, and reserue some times for thy vacansie and freedom; For the bowe that is alwaies bent, must needs be weakued, & become vnapt for vse. And where sorrow, griefe, & vexation, which sucke veines drie, and rowle vp the countenãce in wrinkles, like a scrowle of scorched parchmẽt, euer lie tugging, what can be expected, but the wast ruine, & deformity of the whole bodie? and therefore at thy Table, in thy Chamber, in thy places of rest and retirement, lay thy cares and affaires, and worldly thoughts aside, till time of conuenient deliberation or prosecution require them. For as saith *Macrobius*, moderate mirth at our tables, beautifieth the bodie, enlighteneth the minde

minde, and cauſeth a good digeſtion in the ſtomacke, delighteth our ſelues and our company, & increaſeth knowledge: and with his opinion likewiſe, it ſeems altogether conuenient & fitting, that our diſcouſe at the table, ſhould either concerne the natures of thoſe meates and drinkes, wee furniſh our tables with: or the natures and conditions of thoſe that accompanie vs at our Tables, or ingenious poſitions and queſtions, to exerciſe our wittes at our Tables, or of ſuch pleaſant conceites and ieaſts, as doe exhillerate our companie, and cauſe mirth at our Tables.

And therefore I haue determined to call this preſent worke, *The Phyloſophers Banquet*; diuiding it into foure equall parts or Bookes, as the nature of the foure ſubiects we chiefly handle, conueniently require.

CHAP.



CHAP. I.

OF MAN.

N the creation of the Worlde, and the admirable compoſition & frame therof, with the diuerſitie and diſtinction of all the creatures therein, and the ſeuerall formes, ſhapes, diſpoſitions, and Natures thereof; although the leaſt of them in conſideration, may take vs vp with wonder and aſtoniſhment perpetually, yet to his Omnipotencie and Power that created them, they were facile and eaſie: For hee ſpake but the Word, and they were made; *Fiat Lux, & facta eſt Lux: Let there bee Light, and there was Light:* and ſo of the reſt. But when *Man* was to be made, as Lord and Ruler ouer all the reſt, there

there was a coniunction of the Trinitie, and consultation of the Godhead, about the producement of so excellent a creature: *Faciamus*, Let vs make man according to our Image; Indue him with soule and bodie, capabilitie, and reason, giuing him dominion ouer the Fowles of the aire, the Fishes of the Sea; and all the creatures of the Earth. Therefore *Man* thus highly honoured, thus deliberately made, endued with a forme so Angelicall, prerogatiues so royall; *Status corporis celsus, erectus in Cœlum*; a stature of bodie ascendant, and lifted vp towards Heauen: a minde so delate and ample, able to comprehend the height and depth of misteries, measuring the Worlde in a moment; yet not contained in the world, as one writeth very pithily of this speedy messenger.

Mens Dei simulacrum.

She is sent as soone to China, *as to* Spaine,
And thence returnes as soone as shee is sent:
She measures with like lẽgth & with like paine
An elme of silke, & heauẽs wide spreading tent.

The contemplation whereof, made king

Da-

Dauid, being ſtirred vp with the wonder and loue of ſuch a work-man, to breake forth into this 138. *Pſal:* of paſſion, *I will magnifie thy Name ô Lorde; how wonderfully am I made? All the workes of thy hands are wonderfull, as my ſoule hath taſted, & knoweth right well; my mouth was not hidde from thee, being made in darkneſſe; How wonderfull was I faſhioned in the wombe of my mother? Thine eyes ſawe mee a rude and indigeſted heape, and all my members to thee were as written in a Booke, which afterwards were not perfected, but in many dayes.* And this little, concerning this little world, *Man*, eſpecially for a draught of the outward ſhape and liniaments: his honor, his excellencie, his maieſtie, his diſcourſe and reaſon, his beautie, his Angelicall faculties. Now let vs a little Anatomiſe in our conſideration, of the inward part of this workmanſhip, and how each article and member in his function and office is imployed, in the which, the very tract of the feete, and print of the fingers, of that diuine *work-man*, that thus wonderfullie hath formed them, doth moſt euidently appeare; the which the more wee medi-

tate

tate of, the more wee shall admire.

CHAP. II.

A diuision of the body of Man, and of the vse and office of the *inward members thereof.*

Quest: *How is Mans bodie diuided?*
Answ: Into two parts, *Simple* and *Compound.*

Qu. *What are the parts Simple?*
Ans: They are these, which being diuided, do notwithstãding keep the name and Title still of the whole, whereof they were a part, as euery piece of flesh, is flesh.

Qu: *How many are the partes simple?*
Ans: Nine; (*vidz.*)

1. *Bones.*
2. *Ligaments.*
3. *Gristles.*
4. *Sinnewes.*
5. *Pannicles.*
6. *Cordes, or Filiaments.*
7. *Vaines.*
8. *Arteries.*
9. *Flesh.*

Qu: *How*

Qu: *How may they bee seuerally distinguished in their vse?*

1. *Ans:* First Bones, the foundation and frame of the bodie;

Senseleſſe, Drye, Colde, and Earthly.

2. Secondly, the Liguaments are white faſtenings, proceeding from the Bones, voyde of blood and ſence.

3. Thirdly, the griſtles are a ſtay to the Bones, that they rubbe not ouer-hardly one againſt the other, and more earthly, drie, and hard, then Liguaments, but not ſo much as the Bones.

4. Fourthly, the ſinewes are a tough ſubſtance, proceeding from the braine, or marrowe of the backe-Bone, and giue ſence and motion; which the former doe not, being altogether inſenſible.

5. The office of the *Pannicles*, which are little skinnes, made of ſinewes & liguaments, are to defend and keepe together the members, and to impart to manie of them ſence; as to the *Heart*, *Liuer*, *Braine*, *Lungs*, *Splene*, and *Kidneys*.

The 3. firſt, the 3. principall members of life, & firſt formed in the wombe.

6. The *Filiaments* ſerue to draw nouriſhment, being as it were ſlēder threeds, and

ſome

some to retaine the same, and expell what is superfluous.

7. The veines are thinne and slender pipes, carrying the thicker blood into all the parts and members of the body, and haue their beginning of the Liuer.

8. The Artiries are Pipes of thick and strong skinne, which carry the vitall spirit throughout all the body, and proceed from the heart, they are also called Pulses: The Veines and Artiries are ioyned together, to the intent the Arteries might receiue Nourishment from the blood, & the blood in the vaines, warmth from the vitall spirites in the Artiries.

9. The Flesh is a substance made of thicke blood, congealed, & is (as it were) the cloathing of the bodie.

And so these are the parts, diuisions, and offices of the members, belonging to the bodie of Man, framed by the wonderfull composition, and prouidence of God.

A

¶ *A Comparison of Mans Age, to the foure seasons of the yeare.*

1. First, his Infancie is compared to the Spring, because it is hote and moyst.

2. Secondly, his Adolescencie or youth, to the Summer, because it is hote and drye.

3. Thirdly, his virilitie or manhood, to Authume, colde and moyst.

4. Fourthly, his olde-Age to Winter, being colde and drye.

CHAP. III.

How to choose out a place fitting for the erecting of a conuenient habitation, *for the Pleasure, Rest, and solace of Man, and the exercise of this his admirable composition and Facultie.*

FIrst, single out a conuenient place or soyle, where you meane to erect your Edefice or building, not farre distãt from some running Riuer, Fountaine, or other

water, and bordering neare vnto some Thicket or Groue; or shadowed with Elmes, or other Trees, for they are a very delectable obiect to the Eye, and for they many times besides, break the heate of the sunne, and the rage of the windes, and are conuenient both for shelter and light. And likewise as in these, so you must be regardfull, that the ayre wherein your scituation should be, be not corrupt and damped, by the Exhalation of Fogges, and other vapours suckt vp by the Sunne, from Fennes and Marishes, and other lowe and Rotten groundes, there neere-vnto neighbouring. For the ayre is a great preseruer or drawer-on, of health or sicknesse, and hath a powerfull hand in the state of euery mans bodie; and is the originall cause of many dangerous diseases.

And for the Foundation thereof, it is necessary and conuenient, that it be placed vppon a drye and Sandy-ground, of some fitte height and eleuation, with the windows towards the Sun-rising, except the prospect otherwise perswade you. Al these things being thus cósidered and effected,

effected, Compaſſe in a plot of ground conuenient for a Garden, which ſtored with variety of ſweete hearbes and flowers; yeelde much content and profite, both for the pleaſure and health of man. To the which not impertinēt, wrote that Doctor, who thus verſified his *Direction.*

Aer ſit mundus, habitabilis, ac luminoſus,
Infectus neque ſit, nec olens Fœtore cloacæ.

Which is thus Engliſhed.

A Builder that will follow wiſe direction,
Muſt firſt foreſee before his houſe he make,
That the aire be cleere, & free frō all infection,
And not annoy'd with ſtinche of ditch or Lake.

CHAP. IIII.

Of the houres of Eating, and of the times appointed for that ſeruice.

THat there are dietary times & hours appointed for mans Repaſt and Refection, as decencie and order requires, is not vnknowne vnto any, yet we

though allowing they may bee obserued at all times for ciuilitie and fashion, conclude, we may not sometimes partake of them without sacietie and danger. For concerning our times of eating; *Rasis* saith, it is then most conuenient to eate, (not at the times appointed) vnlesse it so happen that the substance and waight of our meates before taken are descended to the inferior partes of the Bellie; and those partes are become light and easie in themselues, in the which no extention or crudetie remaineth: cõuenient exercise hauing proceeded thereupon. For indeede to prescribe against the strictnesse of rule, whensoeuer the appetite best serues, then it is thought most wholsome and conuenient to eate. For as saith *Rasis* wee must be warie we dull not the edge thereof, by ouer-long fasting and breaking of houres; vnlesse it prooue false vnto vs, as it doth most vsuall with Drunkards, and such like vnordered, ill Dieted persons: but after that a man of good obseruation and Dyet shall desire to eate, and the nourishment taken before was neither grosse nor much, and which

which hee findes now well digested, let him then Dyet himselfe anewe without delay; for if hee deferre so long that he loose his appetite and stomacke which before serued him well: then is hee eyther to take the syrrupe of violets, or vineger, or warme water, & then to keepe fasting, till by vomite his appetite be renued againe.

And furthermore, it is to bee obserued, that euery man take those meates that stand best with the state and disposition of his Body, & doe eate as often as before he hath accustomed, vnles he haue growne vppon an ill ordered custome, which is altogether to be taken heede of and auoyded, though not suddenly, as at once, yet by little and little; For, *Consuetudo est altera natura*: Custome is another Nature; and will not easily forsake vs hastily: And for our times of repast, they should be so ordered, that at least wee should eate once in one day, and at most not aboue twice: or that which is more temperate, to eate thrice in two dayes. For as it is good for them to eate twice in one day, that haue weake and

moyst bodyes, so it is hurtfull for them that haue bodies fatte and grosse; But to those that vse much exercise or labour, greater quantities, & grosser meates, may be lesse offensiue. But to other of studious, nicer, and sicklyer constitutions, and contrary dispositions, contrary obseruation is to be regarded.

Auerroes, the Commenter vpon *Auicens* Canticles, saith, It is a more commendable manner to eate thrise in two dayes, then twise in one day: because it is thought, that the act digestiuely is finished in the third digestion, in 18. houres; for the which, when there shall be taken three meales in two dayes, the digestion shalbe perfected in this time, throughout all the members, or very neare: wherevpon we conclude, that our repast is then to be taken, and our bodies fedde, which is the peremptorie rule not limited to time or order, eyther long or short, when a perfect digestion is made throughout the bodie of that taken before.

CHAP.

CHAP. V.

Of the Appetite, and *Custome of Eating.*

AVicen in his Canticles, dilating vpon the Appetite of Man, and the various disposition and mutabilitie thereof, saith, That the Custome, nature and delight it hath taken in those things wherevnto wee haue most invred it, are necessarily to be obserued, and not rashly to be violated: For vse and custome being once associates of long familiaritie, do so incorporate and colleague with vs, that they become as part of our selues, and growe almost inseparable twinnes.

And hee further implies, that long Custome must sometimes be kept, though irregular, and illaudable, in regarde of it selfe, yet in regard of our selues, and the nature that it hath, wrought vpō our nature. And afterwards hee saith, our Appetites are not to be lost, which hee calleth one precept of this obseruation.

And therefore (saith hee) should wee be carefull to place them vpon those things, whose worth may be worth their desire, in their fruition. For by the strength of the appetite & operation thereof, meates that are grosse and heauie in digestion, are therby easily disposed into good substance and nature, hauing the effect and successe of things of better & easier disposition and qualitie; not so sutable to the affection of appetite, whose goodnes and vertue sometimes be the contrarie, is frozen vp in the coldnesse of desire and humour thereunto belonging, and failes in the successe that generally depends therevpon. And *Rasis* further saith, that some meats, though not simply good of themselues, yet are found conuenient to some persons that may take them with profit, when others must forbeare them vpon perill. As likewise other meates good in their nature, and commendable to most, yet are found hurtfull to some, wherof they must be likewise carefull to beware. And hee further warneth, although the appetite haue so great a hand in working those things to the good of

the

the bodie, that it receiues, with a perfect consent, yet must wee not alwayes ouer-presse her vertue therein, with ouer-loading it with things of that kinde, least we dull it to euery thing.

CHAP. VI.

Of the order of our meate, and Refection.

THe Reason oftentimes that our digestion becommeth slow and euill, ariseth for the most part out of the diuersitie of meates of diuers natures and qualities, taken at once, without distinction or order; preferring grosse before subtile, and light before heauy, and drye before moyst: and that we eate much, and exceede, when we should take little, and forbeare: and because of the tedious delay, and long interposing betwixt the beginning and the ending of our meales. And therefore to helpe digestion, hindered by these or any other occasion, it is

prescribed, that our meate should be prepared and fitted according to the seasons of the yeare, and to the Temper of our bodies, (that is to say) hote in the winter, and colde in the summer; yet not in extreames in either: For wee must abstaine from those *Sorbilia*, supping meates, but immediately remoued from the Fier, as from those that are so colde, that they are kept as vnder the snowe, other countreys presidenting vs in the example.

Auicen in his Canticles saith, that in our meales and repastures, wee should so farre become *Physitions* ouer our owne bodies, as to mingle those that are moyst and soluble, with others that are stiptike and binding, so allaying the violence in both, by tho mutuall moderation of eythers quality, that we may inioy the temperature of them, to our health and pleasure, by this mixitiue applicatió of viands sweete and delicious, with those that are tart & more eager; dry with moyst, & liquid with drie. And this our *Commenter* holds to be both a precept & Cannon, in this golden rule or gouernment of dyet: being so necessarily required in the preseruation

ſeruation of our health ; and that all things ſhould bee meaſured in qualitie, in quantitie, in time and order, according to this meete and conuenient direction, whereby our bodyes may be preſerued in health.

CHAP. VII.

Of a conuenient Parlor, or Dyning-Chamber.

TO prepare vnto our ſelues a conuenient Dyning-chamber, eſpecially in the ſummer: To that effect we are to make choiſe of a calme & coole place, ſeated both from ſunne & winde, wherein, in the coldeſt houres of the day, it were moſt conuenient to take our repaſtures, with a minde prepared thereunto, disburdened and vnloaded from more ſerious and Worldlie buſineſſes for the time: For the more they vexe and make ſharpe the minde, the more they dull and abate the Appetite.

And

And as the exãples of diuers Emperours and kings, & men of greatest wisedomes, in their liues and actions do president vs in these carriages: For as there is a time for all things, so let vs giue euery thing his time, with the best circũstances thereunto belonging. And that wee are to shelter vs from the sunne and the winde: the reason is, that as the heate of the fire is abated and weakened by the feruor of the sunne, so are our bodies, and become lesse apt, either to receiue, or make vse of that committed vnto them. And for the winde, it is euer troublesome to the mind in contẽplation, by reason of the disturbance of the body; and therefore a guest at this time, fit to be kept out of doore. *Rasis* sayeth, that for our times of repast, and eating, we are to make choyce of the coldest houres, because the appetite then stands most firme, as is prooued in the winter season, being then most apte and pregnant, as by the contrary in the summer, being then most dull and loathing. And therfore he saith, our houres should be colde, though our houses are hote: After which, wee may ease our bodies with

rest

reſt and repoſure, a little pauſing after, both for Phyſick and faſhion, though a full ſtomacke would riſe, and an emptie would ſit downe.

Vnto which that *Poet* was witty,
that thus prettily compared
Marriage.

Marriage *(ſaith hee) hath oft compared bene*
To Phyſicks *feaſts, where meet a publike rout*
Where thoſe that are without, would fain goin,
And thoſe that are within, would faine goe out.

CHAP. VIII.

Of the natures of thoſe Meates and Drinks we vſually take at our Tables; *And firſt of* Bread, *the ſtaffe of Life.*

OF all other kindes of Bread that are, *Raſis* ſaith, that bread that is made of wheate is moſt conuenient for all men: becauſe being well ſalted, leauened,

ned, and baked, it is found more subtile and digestable, and more longer comforteth the stomacke, then bread of anie other kinde.

Auerrois. vppon *Auicens* Canticles, giues areason hereof, saying it is of better digestion, for the well sifting & separation of it from the Branne, but it is slower of Egestion therefore, Branne being a suddaine preparatiue therevnto. And that Bread is accounted the best, which is baked in a Furnace of Iron or Brasse, temperately salted, and leauened, and made light like a spunge.

Rasis as afore, saith, that Bread vnleauened, is hardly digested, and slowly departeth the stomack, causeth paine in the belly, a stopping in the Liuer, and the stone in the Reines. *Rasis* further saith, that Barley bread is colder then Wheate, and of smaller nourishment, and ingenders windinesse and Choller, and other colde infirmities, hardening the bellie, and binding it.

Barley Bread.

Bread of all other graine, is according to the nature of the graine. And *Auicen* further addeth, that no Bread

is

is to bee eaten, vntill it be one night olde.

Bread is the staffe of Life, of all the rest
Fine Manchet is the whitest and the best:
Physitions of all Breads this Maxime *holde,*
Too new, are neither wholesome, nor too olde.

CHAP. IX.

Of Wine, and the qualities thereof.

WIne, as saith *Isacke*, in his third booke of Dyets, yeeldes good nourishment, keepes the body in health: neither is there any meate or drink found so comfortable vnto it, for the naturall heate and familiaritie it hath with our bodyes as is it, exceedingly strengthening digestion, and the heate thereof being like vnto our naturall heate; and therefore soone conuerted into pure and perfect blood: Moreouer, it clarifies all thicke, grosse, and corrupt Blood, and opens and cleares the entrances

trances and passages throughout the whole bodie; especially the Veines, for passage thereof: opening the stoppings likewise in the pores and pipes of the bodie, driuing away the darke mistes, fumes and follyes, begotten of sorrow from the braine; strengthning all the members of the body, chearing the heart, and making the minde forgetfull of sorrow; causing mirth, audacitie, and sharpnesse of wit, inlightening the vnderstanding: but all these with moderation, preseruing sometimes euen in extremities. And therfore (saith *Salomon*) *Giue strong drink to him that is ready to perish*; and therefore with these and the like arguments to be giuen, wee conclude in the generalititie, of the vertue and praise thereof, that the vse is excellent, the abuse set aside.

Some ancient writers haue reported, that the wine of great *Tyria* hath this effect, that it will heate colde bodies, and coole hote bodies, moysten drie, and extenuate moyst; and oftentimes thereby, that the thirst is more supptessed then by any other thing. *Rasis* saith, that wine generally inflameth the Liuer, & heateth the

thy ſtomacke, yet prepareth a paſſage to our better digeſtions, increaſing blood, fattening the body, and augmenting naturall heate, and helping nature in her owne proper actes: ſtrengthening digeſtion, expelling ſuperfluity of humours, with eaſe & facilitie. Health and ſtrengh being increaſed thereby, and olde Age retarded and kept backe: and laſt of all, comforting the heart, and chearing the countenance. But if it be taken ſuperfluouſly, it hurteth the braine, dryeth the ſinewes, ſometimes cauſing Cramps, Appoplexies, and ſudden death to enſue.

CHAP. X.

Of Meath, and the properties thereof.

DRinke made of Honey according to *Rasis*, is exceeding hote, and cauſeth a rednes in the face, and is very hurtfull to thoſe of hote Complexions, but for thoſe of phlegmatike more

conuenient : And therefore the Commenter vpon *Auicens* Canticles saith, that this Honey-water is better then wine, to those of colde bodyes, and weake Sinewes.

CHAP. XI.

Of strong Ale.

ALE (as saith *Rasis*) especially made of Barley, weakens the Nerues and sinewes, causeth dulnesse and headache, yet prouoketh Vrine, and represseth the heate of Drunkennesse.

That which is made of Wheate mixed with Parsley and other hearbes, is adiudged best of all men, as that which is onely pust vppe with forcible ingredients, to shewe a strength in weakenesse, wherein no vertue or goodnesse remaineth else, is accounted worst.

CHAP.

CHAP. XII.

Heereafter followeth a discourse of the natures of all *kindes of Flesh.*

FLesh (as saith *Isacke*) is of great nourishment, fattening the body, and making it strong; and those that vse it continually, and in ample manner, are replenished therewith, finde a fulnesse of blood and strength in nature, and neede often Phlebotomie, and especially the more, if they adde wine therevnto.

Commonly all Flesh much heates, and therfore is not held conuenient for those that haue agues or fulnes of blood, or any other diseases that are nourished therby. That flesh that is red without fatnes, is of greater nourishment then that which is fatte, and engenders lesse superfluities, & more strengthens the stomack; We diuide all manner of Flesh into these 2. kindes, grosse & fine; those which are grosse, are conuenient for men of labour and exercise: those which are more subtile & easy, to those of cõtrary dispositiõs,

Superfluities Metrack

yet not vtterly abandoning the former, least thereby they abandon their strēgth, to which effect one writeth merrily; and may bee thought on seriously, as followeth.

Two men beeing once put to their choyse of (meate,
The one would grosse, the other finer eate:
The one chose Beefe & Mutton for his share,
The other Partridge, Plouer, Pigeon, Stare;
These and no other might they feede or take,
For certaine yeares, and for Experience sake.
The Time expir'd, they both were brought to viewe,
To see of these, th'effects that would ensue;
The first thus Dyeted with homely Fare,
Was fatte and frolicke, th'other leane & bare;
And hee cride Beefe still, looking huge & big,
Th'other weake and bare, exclaimde on Pigge:
And his wing'de Dainties, whose sweete meates were sower
To him, eate vp, of those he did deuoure.

CHAP.

CHAP. XIII.

Of Wilde Flesh.

EVery liuing creature generally, according to *Hicke*, in his third booke of Dyets, is either wilde or tame; the flesh of all wilde Beastes is (for the most part) more drye, and of harder digestion, then of the tame, and yeeldes a worse nourishment to the bodie; by reason of much motion and labour, and heate of the ayre and Sunne wherein they liue, without shelter or shade, by which they are so parched and dryed vp, that they are scarce manducable: at least little nourishing, excepting onely the wilde Goat, whose naturall coldnesse and humidity, by heate and labour, is both allayed and tempered: as also through their much motion, and agitation, the sauor and ranknes of their flesh is taken away, and so becomes a fit helpe to digestion. The flesh of all beasts that are tame, are æquiualent with this one of the wilde,

and of greater nourishment then any other, by reason of their shadowed and temperate ayres, yet something grosse and hard of digestion they are, but the Male more light and easie then the Female, being of more caliditie and moystnes, and therefore more laudable: But the gelded houlde the meane betwixt both.

CHAP. XIIII.

Of Kiddes Flesh.

KIddes flesh according to *Isacke*, is very temperate, hauing in it no admixture of euill, no separation of good, yet though it beget so temperate a blood, it is seldome without some appertinent cause, prescribed to men of labour, or grosse constitutions, which prosper better vpon stronger substances; but men of easier exercises and deuotions, a meate better then this is not to be found, being not so weake, but that it may

may well nourriſh the bodie, nor ſo ſtrong as to fill it with repletion, and groſſe humors, but yeelding a well mixt blood and ſubſtance, betwixt groſſe and ſubtile, betwixt hote and colde. And he further ſaith, that thoſe that are milch are better then the other, both in nouriſhment, ſauor, and digeſtion, and breed better blood, for the milke betters the naturall humiditie.

CHAP. XV.

Of Lambes fleſh.

LAmbes fleſh according to *Iſacke*, is not good, although ſucking, by reaſon of the abundance of humor, ſlymineſſe, and Phlegme that it engenders, whereby being taken, it ſlippes out of the ſtomacke before it be digeſted. *Auerrois* is of opinion, it receiues ſome better temper from the earth.

CHAP. XVI.

Of Rammes Flesh.

RAmmes flesh according to *Rasis*, is more grosier then Kidde, and doth more increase strength and humors, and in some degrees equalles the Kidde, the younger are the best for fooode, but the olde for the flocke; the flesh of either being well digested, yeeldes much and good blood, but especially the Weather or gelded, because the heate and moysture thereby is tempered, whereby they yeeld a good sauour and taste: yet *Galen* exceedinglie disables the Flesh of Rammes in euery degree, and commends the flesh of Calues.

CHAP.

CHAP. XVII.

Of Calues flesh, and Oxe flesh, (*vulgo*) Beefe and Veale.

CAlues flesh, according to *Auerrois*, is exceeding good & commendable, not hauing in it, that Skinny coldnesse that Oxe flesh hath; and for the excellent taste and relish it hath, come second to none; æquivalent heerein with the Kidde, whom hitherto we haue preferred before others; yet failing in other his vertues, engendring not so good humors.

Bullockes flesh according to *Isacke*, engendreth a grosse, thicke, and melancholy blood, giuing much nourishment to the body, yet is hard of digestion, and slowly departeth the stomacke, dispearsing it selfe into all the members, and exceedingly stuffing the belly; so that if melancholike persons shall much feede thereon, it will procure vnto them the *Bullockes flesh.*

rising of the Splene, *Quartane Agues, Lepresies, Cancers*; and many other diseases according to the complexion, which whosoeuer experienceth shall finde most generally true.

CHAP. XVIII.

Of the diuers kindes of Hogges flesh.

HOgges-flesh (according to *Auicen*) is more naturall to the constitution of man, then many other creatures, being more colde and moyst, especially the tame and home-bred; but the wilde are contrary, being hote and drie, and of lesse nourishment.

The best are not to be taken often, but sometimes, and the best parts thereof are those least accounted of, as the feet, eares and cheekes; these being exceeding nourishable, and yeelding a good digestion: easing, and making soluble the bellie, by reason of the much moysture and humidity they haue, yet prouoking not vrine,

as

as ſome holde the contrary, and to thoſe of weak Dyets not ſo commendable, the young are the beſt, beſt nouriſh, and ingender beſt blood.

CHAP. XIX.

Of Hartes-fleſh, Hares-fleſh, and Beares-fleſh.

HArtes-fleſh is melancholy, and hard of digeſtion; the young are beſt, the middle-age not ſo good, the olde worſt of all, but the gelded-young haue a degree of goodnes aboue the reſt, becauſe their heate and dryneſſe is beſt tempered. Yet *Auicen* ſaith, notwithſtanding their groſſenes, they are ſwifte of deſention, and engender quartane Feuers. The vtmoſt of the taile is poyſon.

The Harts taile, ſome part is poyſon.

The Hare eſpecially (ſaith *Iſacke*) engenders melancholy blood, becauſe the creature it ſelfe, and the fleſh thereof are exceedingly melancholie. Yet *Iſacke* ſaith; The Fleſh thereof becommeth ſomthing more tender being hunted, and killed in chaſe. Therefore ſaith one—

Hares fleſh.

The

The Har's a creature more delighted in,
For sport & pleasure, then for flesh or skin.

Beares flesh. Beares flesh is exceeding slymie, and harde of digestion, and yeeldes bad nourishment; and therefore is helde more fit for medicine then for meate.

CHAP. XIX.

Of the Members of Beastes.

THe head is grosse and much nourishing, heates the bodie, and therefore is not to be eaten but in colde seasons; out of which vnfit application is the Collicke often ingendred. Wheras taken in fit seasons, it much cōforteth the blood, and augmenteth sperme. But the braine therein being cold, breedes a loathing, and hurtes the stomacke, and is when to be eaten, first of other meates, yet with regard, being good for those of hote

hote complexions, as enemie to the contrary: those afflicted with any colde diseases; In some, it strengthens nature, and mollifies the stomacke, in others, not depending much vpon the constitution.

The Vdder.

The Vdder is colde and grosse, and although it nourish much, yet is it slowly digested.

Lyuer.

The Lyuer is hote and moyst, and hard of digestion, and slowly hath egression; yet *Isacke* saith, it ingenders good blood, but the Lyuers of those that giue sucke are best, yet the Lyuer of a Henne is better then any other.

Heart.

The heart is of a hard substance, slow of digestion, but beeing well digested, nourisheth much.

Lungs.

The Lungs are easie of digestion, and quickly passe the stomacke, for the lightnes and rarenesse of the substance.

Raines.

The Raines are illaudable in two things; One for the grossenes and hardnesse of the substance, the other, because it receiues the nourishment from the fatnesse of the vrine: whereby they engender grosse and thicke blood.

Rasis saith, that red flesh without fatnesse,

fatnesse, engendreth a thick blood, with fewe superfluities; but the fatte nourisheth more, yet engenders a moist blood likewise, with more superfluitie of humors, but of more nourishment.

But that which is betwixt both, engenders a temperate blood, and is best.

Feete. The Feete engender a slymie blood, yet the former are more light and hote: The hinder more heauy and colde.

CHAP. XX.

Of Flesh in peeces.

FLesh boyled in peeces (as saith *Rasis*) is the worse therefore, and nourisheth little, in respect of that which hath the true vse, which is boyled whole: yet it is good for those that abound with rawe humors, drying them vp, and being very assistfull that way.

Flesh baked. Flesh that is baked, is grosse, and yeelds much nourishment, yet is hardly digested, vnles it finde a strong hote stomack, it

it bindeth the belly most properly, especially when no fatte or oylie thing is eaten with it.

Flesh boyled with pepper and egges, is euer hote, and therefore best manducable in colde seasons: beeing a meate which strengthens the body, and nourisheth more then any other meat. Besides, it encreaseth sperme and blood, making the body strong, beautifull, and able, and inciting to lust: yet in some it breedes a loathing, heates and ingenders the stone. *French mans Diet.*

CHAP. XXI.

Of all kindes of Wild-fowle.

WIlde-fowle (as saith *Isacke*) are generallie more light and subtile then others: All Fowle doe little nourish or strengthen the bodie; yet the wilde more then the tame, hauing both a tenderer skinne, and easier substance: the cause of their rerenesse is procured by their much motion, and drinesse of the ayre.

The

The tame likewise in some persons, engenders good blood, and are more temperate in one degree then the other, by reason of their moderation of labor, and humidity: of all other Birdes, the *Stare* is the most subtile, the young Partridges, Chickins, the Pheasant and the Henne, and the young more light then the other, breeding a better blood, & more strengthening the appetite: the male beeing best, by reason of the temperate fatnes. But the best of all tame fowle is the hēnes flesh, being an excellent preseruatiue against the Leprosie: And it is saide that the braine of the Henne, augments the substance of the matter of the Braine, and sharpnes the wit: which in this manner we finde further commended.

Hennes flesh.

The Henne of all Fowles is accounted best
In two things, farre excelling all the rest:
For first, to them that want or Braine, or wit,
The hēnes braine doth augmēt both that & it.
And in her body shee the Egge doth breede,
The Yolke whereof turnes to much Blood and Seede.

CHAP.

CHAP. XXII.

Of the Henne.

Henne.

THe Henne (according to *Hacke,*) is lesse humide then her Chicken, and therefore hardly to be compared to the Chicken for temperatenesse in digestion: yet beeing well digested, yeeldes better nourishment.

Stare.

Rasis saith, that the Stares flesh of all other is best: The Quailes flesh next vnto that, adiudged not ouer-hote in digestion, because it engenders little of superfluous humors. After these, the flesh of yong Partridges, yet something grosser are they, they are stringent, yet of much nourishment.

Quayle.

Partridges

CHAP. XXIII.

Of young Pygeons.

Pigions.

YOung are of a vehement heate, inflames the blood, and ingender Fe-

uers. *Isacke* saith, young Pigions are very hote, copious, and moyst, wherefore yeelde grosse nourishment, which is witnessed by their tardinesse and slownesse of wing: but being fledged, and put to flight, become more light and easie of digestion; they are good for the Phlegmaticke, but hurtfull to the Chollericke.

Ducks. Duckes saith *Isacke*, are worst of all Water-fowles: and their flesh (as *Rasis* saith) engendereth much superfluities, and breedes a loathing in the stomacke, yeelding little sustentation to the bodie, and some are of a ranke sauour, which addes to their ill.

CHAP. XXIIII.

What partes of Fowles are best.

Belly. THe belly of all Fowles according to *Isacke*, is griesly and hard of digestion, but being digested, yeelds much nourishment: yet of all other, the Gooses is best: for her store of moysture in her wings,

wings, after that the Chickens. And likewise the Lyuer, more nourishable then the other: yet the wing of euery Fowle more commended then both, because of the labor and motion therof, whereby all superfluous humors are dissolued.

The necke of the Goose and Henne, are better thē those parts in any other fowle: likewise those that are cut, are better then the rest. *Necke.*

Chickens are better then any other, because they yeelde better nourishment, and purer blood. Likewise commendable are the parts of *Stares, Partridges, Hennes, and Cockes.*

CHAP. XXV.

Of Egges, and the properties thereof.

EGges as *Isacke* aforesaith, yeeld much nourishmēt, because the whole substance thereof, especially the yolke, for the vicinity with mans nature it hath, is easily thereunto conuerted. *Egges,*

The Egges of Hennes and Partridges,

Part:
egges.
uck-egg:
oose-eggs
olke.
White.

are better then any other: both which much augment sperme, and incite to lust. After those the Duck-egge taketh place, although it yeeld but euill nourishment. But Goose-egges are loathing; yeelding an euill taste and sauour. The yolks of all Egges are hote, and easie of digestion, the white is colde and viscous, and not so easie. And concerning the yolke of the Egge, some writers are of opinion that it conuerts into as much blood and nature, as it is in waight and quantitie it selfe.

Egges fryed.

Rasis saith, that Egges fryed harde, are hard of digestion, and slowly departe the stomacke: but the softe are otherwayes, being easie and light, but those which are trembling, neither harde nor softe, are in the best measure handled.

An Egge you well may take, and cracke,
and cut,
Though meate you doe forbeare, drist
by a slut.

CHAP.

CHAP. XXVI.

Of Milke.

MIlke ſaith *Iſacke*, is a neare neighbor to blood. For it is nothing elſe but blood concocted in the vdders in the ſecond courſe, for it receiues the whiteneſſe and taſte from thence.

Raſis ſaith, that newe milke is a neighbour to Temperateneſſe; and although it be colde and moyſt, yet doth it fatten and ſtrengthen the body, helpes thoſe that are in Conſumptions, reſtores the Lungs waſted; cures the drye Cough, and aſſwageth the heate of the Vrine: yeelds a good nouriſhment and moiſture to drye bodyes, and reduceth the blood to a good temper; Likewayes augmenteth ſperme, yet the conuerſion thereof is ſwift, and therefore not to be vſed of thoſe that haue Feuers, nor of thoſe that haue any paine in the head, through any diſeaſe. Thoſe that are troubled with

Collickes, or any other the like.

Cowes milke. Cowes milke of any other, is accounted most grosse, and is good for all those that would fatten their bodyes.

Asses milk. Asses milke, for all those that would macerate themselues, and make leane their bodyes, beeing moyst subtile and piercing, and naturally good against the consumption of the Lungs.

Goates milke. Goates milke betwixt both these, holdes a temper, but Sheeps milke aboue all other engendereth superfluities.

Sheepes milke. *Hacke* saith, that milke beeing vsed of those that are in health, so not often in time, nor much in quantitie, engenders good blood, moystens the belly, helpes the brest, the consumption of the Lungs, and the paine in the Bladder, especially if it haue lost the watrishnes thereof, being compounded and thickened with some other thing, as Rise, or such like.

Butter milke. *Rasis* saieth, that the milke of Butter, helps the fluxe of the Belly, the red choller, and those that haue leane and weake bodyes: And the better doeth it those things, if some hote Iron shall be often-

times

times quenched therein.

Whey likewise hath his vertue cleansing the Scab, the Iaundise, and pushes of the skinne, and the red Choller, and cooleth the stomacke, heated by inflamation of wines, or other hote drinkes. *Whey.*

Fresh-Butter, skinnes the rawnesse of the throate, destroyes Ring-wormes, and Tetters, and abateth the rednesse of the face, taking away the wheales and pimples thereon, and so cleareth the skinne, and beautifieth the Complexion: yet doth it ascend the toppe of the stomack, and there breedes a kinde of loathing. *Butter.*

Butter sod weakens the stomacke, but mollifies harde impostumes, and being applyed in plaisters, helpes the byting of Vypers, or other venemous beasts: yet the continuall eating thereof, breedes Phlegmaticke diseases; yet notwithstanding, more soluble and nourish-able it is, and of greater vertue then many other things. *Butter sodde.*

CHAP. XXVII.

Of Cheeſe.

NEwe Cheeſe is of nature colde and groſſe, neither can be ſaid to be ſimply good, being ſo colde and heauy of it ſelfe, but being old it varries therein according to the antiquitie : That which is of a ſalte ſharpe Taſte, is both hote and burning, cauſing thirſt, drying vp the body, & little nouriſhing, yet that which is olde and freſh, being taken in a ſmall quantitie after meate, cloſeth the mouth of the ſtomacke, taking away the ſaciety, fulneſſe, & loathing from thence, which may be cauſed by exceſſe of ſweet meate taken before.

Iſacke ſaith further, that Cheeſe for the moſt part is bad for the heauineſſe, it ouerloades the ſtomacke withall, and the hardnes of digeſtion in it: and thereby the often vſers therof are incident to the Chollicke and ſtone in the Reines, yet mea-

measurably taken, the lesse it offends; Of which one thus merrily Ieastes.

The Rich and Poore doe both eate Cheese,
Yet both alike not feede:
The Rich-man takes it for his taste,
The Poore-man for his neede.

CHAP. XXVIII.

Of Fishes.

FIshes (as saith *Isacke*,) are generallie colde, and doe engender Phlegme, and are fitte and conuenient to be eaten hote, and of those of drye complexions, and especially in the Summer time, and in hote Countreyes: for very vnfit they are for colde and moyst complexions, especially, in colde seasons and Countreyes.

There are diuersity of Fishes, as Sea-fishes, and Riuer-fishes: The Sea-fishes, are those that are bredde in the Sea, but those that are bred in the Banks, and sto- *Sea-fishes.* *Riuer-fishes.*

ny and sandy places, are more subtile and laudable, and more easier of digestion then other of the Sea-fishes are, and doe engender more and better blood, yet slowly passe out of the stomacke, by reason of their lesse moysture.

But Fishes of sweete-waters, are for the most part grosse and slymie, and harder of Digestion, yet they more easily passe the stomacke; but though they are lesse nourishable then the Sea-Fish are, yet these are best, and thereby bettered, that are bred in running-waters, being stony at the bottome, and farre from the annoyance of Cities, or anie other filth.

But Fishes in abyding Ditches, and standing-waters, are worse then the rest, for the harshnes of their taste, and hardnesse of Digestion: and especially the worse, if they bee farre from the Sea, or other Riuers, wherevnto no Fresh-waters haue recourse.

Rasis saith, that all Fishes are harde of digestion, staying long in the stomacke, causing dryness & thirst, and from those that are fresh, is engendred a Phlegma-

tieall

ticall blood, which doth breede an ill ſlime in the bodie, out of which ſpringe many infirmities.

Therefore thoſe Fiſhes are to be choſen and reputed beſt, whoſe ſubſtance is not ſlymie, nor very groſſe, nor hath any euill ſmell, or doe ſoone putrifie; nor are ſuch that remaine in Lakes and Mariſhes, nor ſtinking-waters, nor ſtãding-pooles, or in a place where they haue yll meate, nor thoſe that remaine amongſt weedes.

Salt-Fiſhes are by no meanes to be eaten, vnleſſe at ſuch a time as one would Phiſicke himſelfe to vomite therevpon; If any man deſire them, let him take a ſmall quantity thereof, and let him take it with ſome oylie or ſoluble meate. *Salt-fiſh.*

The Ryuer-Crabbes, according to *Auicen*, are very good for thoſe that haue weake bodyes, and being eaten with Aſſes-milke, are good againſt the conſumption of the Lunges. Likewiſe the broth made therof, will diſſolue the hardeſt impoſtume ingendred in the body, if it may haue acceſſe therevnto. *Crabbes.*

CHAP.

CHAP. XXIX.

Of Pulses.

NExt are we to speake of some kindes of *Pulses*, and first of *Rice* : *Isacke* saith in his third booke of Dyets, that Rice is drie in the fourth degree, and hote in the first, and being boyled with water, helpeth the chollike, and beeing boyled with Almonds, becommeth soluble and laxatiue, nourishing well, begetting good blood, & augmenting sperme; and the water thereof taketh away pimples from the face, & clarifies the skinne, but the Rir de or Pilles thereof are reputed poyson, as saith *Auicen*, yet being taken in drinke, doe extenuate paine in the mouth, and breake the impostume vpon the tongue.

Rice.

wa-

Beanes according to *Isacke*, are either greene or drye. The greene are cold and moyst in the fitst degree, and nourish little, but beget grosse and rawe humors, and

es.

and cauſe a windineſſe in the belly: but the olde are colde and drye in the firſt degree, and begets a windyneſſe and groſſeneſſe in the vppermoſt part of the bellie: from whence ariſeth a fume that hurtes the braine, wherevpon enſue idle Fancies and dreames; they are of much digeſtion, but are retained long in the ſtomacke. *Beanes.*

The great white Beane being not old, is the better, and being boyled with water, looſeth much of his groſſeneſſe and windineſſe; eſpecially if the firſt water ſhall be taken away, and a ſecond added thereto, and ſo after well boyled, and eaten with Mintes, Origan, Cinamon, and ſuch like. And they that would be cleere of complexion, & mundifie their skinne and bodyes, let them vſe to waſh them with the flower thereof. *White Beanes.*

Raſis ſaith, that greene Beanes beget rawe humours in the ſtomacke, and procure Phlegme in the entrailes, and a windineſſe in the guttes. Lentilles according to *Raſis*, are colde and drye, and engender melancholy blood, drye the bodie, dimme the ſight, and engender many *A Receit for women.* *Lentilles.*

ny other diseases, being often vsed.

And *Isack* further saieth, that they fill the braine with grosse & heauy fumes, fró whence proceedes a paine in the Head, and fearfull dreames therevpon.

Ciches. Ciches (as saith *Isacke*) are both white and blacke; the white are hote in the first degree, and moyst in the middle, and are hard to digest, causing inflamation and windinesse; in so much that the flesh is extended and puffed vp thereby: whence it comes, that the eaters thereof are of cleare skinne: for the Flesh being puffed vp, becomes thereby the more white and cleare.

The blacke are hotter then the white, and lesse moyst; and helpe the opilation of the Lyuer, being boyled with Parsley, and Liquorish, and the brothe thereof drunke, increaseth milke and sperme, and prouokes Vrine.

Pease, as saith *Arnold de Villa-noua*, in *Pease.* his Tract of the Gouernment of health, are of this nature, that if they are moystened with Ciches a whole Night in sweet-water, and the day following, boiled with two or three heates, and then strained,

ſtrained, and being ſtrained, kept, and at meate, being heate againe with a little white-wine, and a little of the duſte of *Spike-nard*, and Saffron, and a little ſalte, and ſupped at the Table, or taken with a peece of bread, clenſeth the veines of the Head, and the paſſages of the water: and the more effectually doth it, being boyled with Parſley and Aliſanders.

But the vulgar are too much deceyued, that thinke they ſhould be ſoftened againe in Lee, becauſe by that ſecond ſoftening, all the thinne ſubſtance and appetite is added, which by the firſt mollifying was ſeparate and loſt.

CHAP. XXX.

Of pot-hearbes.

NOwe according to our Methode, are wee to ſpeake of Pot-hearbes, that their effects may be the better knowne.

Garlick according *Raſis*, is hot & dry, cauſing

sing thirst, and prouoking lust, expelling windinesse, and heating the bodie: yet is not to be eaten of persons of hote complexions, neither in hote Countreyes nor seasons. *Galen* calleth it the Countreymans Treakle, and the stinch thereof, Beanes or Lentilles beeing roasted, and eaten after, will take away. Likewayes Rue being chewed, and a little of it swallowed into the throate, hath the same effect. Also worm-wood, Mynts, or wilde mintes, being chewed, and a little vineger taken after them, are likewise adiuuant therein. The like doth the roote of Beetes, beeing eaten, as *Plinie* noteth, though the olde verse seemeth to import otherwayes, which saith,

If Leekes you like, but do their smell disleeke,
Eate Onyons, & you shall not smell the Leeke;
If you of Onyons would the sent expell,
Eat Gartick, that shall drown the Onions smell
But against Garlicks sauour at a word,
I knowe but one Receyt, and that's ( )

Sorrell. Sorrell acording to *Rasis*, is hote and dre, and the vertues thereof are to binde the

the belly, ſharpen the ſtomacke, helpe the Red choller, and quench thirſt. And *Auicen* ſaith, that the mouth beeing rubbed with the iuyce thereof, is a preſenr remedy for the Tooth-ache.

Dyll, according to *Hacke*, in his ſecond booke, is hote and drye, and being taken in wine diſſolueth windineſſe and Tumors, and the leaues thereof ſodde in oyle, haue the like effect: And further, refreſh after labour, and prouoke ſleepe, as the ſeede being drunke doth Vrine, Increaſing milke, and cleanſing the belly from putrifaction of humors. *Dyll.*

Auicen likewiſe noteth, that it cauſeth ſleepe, and further, that it helpes the bulking in the ſtomacke, cauſed through the operation of meates: but the often eating thereof, weakens the ſight, though it lengthens the ſhortneſſe of the winde, cauſed through Phlegme, and ſtuffing in the Lunges. Likewiſe, it expelleth wormes in the bodie, and helpeth a bad digeſtion.

The Garden Lectuice, (according to *Hacke*) is better then any other hearbes, for the engendring of a good blood, and *Lettuice.*

is the better, not being washed in water, howsoeuer it is easie of Digestion, a procurer of Vrine, and good against the red choller, cooles the boyling of the blood in the stomacke, causing sleepe, and augmenting sperme and milke.

Mintes. The *Mint* (saith *Isacke*,) is hote and drye in the second degree: prouokes an Appetite, takes away all putrifying humours; supples the sharpnesse of the Tongue, being rubbed therewith, and the mouth beeing washed with the Decoction thereof: and the powder of the dryed Minte, is sweetened against the putrifaction of the Gummes, and rottennesse of the Teeth. *Cresses.* (saith *Isacke*) doth heate the stomacke and the Lyuer, mollifie the belly, prouoke Lust, scowre the Lungs, helpe the shornesse of winde, and the rising of the spleene: and taken of women with childe, doth cause abortions, and vntimely birthes.

Cresses.

Poppye. *Poppye* (saith *Isack*) is white and black; Of the blacke is made *Opium*, but the white is more laudable, and of better disposition: Of both which *Dioscorides* saith, that the eaters thereof shall be subiect to much

Opiũ take. causeth sleeping to death.

much ſleepe and forgetfulneſſe.

Raſis ſaith, that the ſeede of the white Poppie is colde : and eaſeth both the throate and the breaſt, and augmenteth ſleepe. *White Poppy.*

Alisanders or wilde *Parſley*, as ſaith *Serapion*, being made into a Plaiſter, and applyed vnto cyther *Puſhes*, *Morphewe*, or *Scab*: doe clenſe it exceedingly. Likewiſe eaſe the paines of the Bladder, and the Reines, opening the pores of the Bodie, and ſcowring the paſſages of the vrine, and expelling ſweat: likewiſe clenſeth the Lyuer, and diſſolueth windyneſſe and chollicke. *Aliſander*

And further, *Raſis* ſaith, it is hote and drie, and although it much helpe the Appetite, yet cauſeth it head-ache, and other paines therein: whence proceedes fantaſies and ill dreames, much hurting thoſe that are troubled with heate, and therefore after it ſhould be eaten Purſlane and Endiue, to allay the heate therof, yet being eaten rawe, it cleeres the conduites of the Lunges from groſſe humours, opens the opilations of the Lyuer, and aſſwageth the paine in the Throate.

Purslane.

Purslane, according to *Rasis*, doeth quench the heate, drynesse, and thirst in the body, bindeth the belly, and easeth the paine in the Teeth, and helpeth those that are troubled with the Fluxe, caused through Rednes of choller: Likewise it diminisheth sperme. *Auicen* saieth, Let warts be rubbed therewith, and they are taken away.

To take away warts.

Raddish leaues.

The Raddish, saith *Rasis*, is hote and drye, and stayeth long in the stomacke, withall, it diminisheth Phlegme, but elevates the meate to the mouth of the stomacke, and causeth vomiting: the leaues thereof further digestion, and helpe the Appetite, taken in a small quantitie before meate. *Isacke* saith, being taken after meate, they allay the windinesse thereof, causing it to descend with the owne substance.

Dioscor: saith, the Roote being taken with salte, breedes store of milke, prouoketh Vrine, and womens monethly Termes, and beeing put into a hollowe Tooth, with a little Ginger, the Gumme being rubbed therewithall, it allayes the paine exceedingly.

Rapes

Rapes, according to *Isacke*, are hote in the second Degree, and moyste in the first, and of more nourishment then other hearbes, yet are harde at first to digest: They doe dillicate and mollifie the flesh, and prouoke Lust, and augment sperme. *Plinie* saieth, that the Rape beeing boyled and applyed, driues the colde from the feete, and hath a meruailous vertue to inlighten the vnderstanding. *Rapes.*

Rue, according to *Isacke*, helpes the Digestion, and hath a vertue to expell all grosse and slymie humours, to dissolue windinesse in the stomacke, and moysten the belly.

Auicen saith, that it takes away the smell of Garlicke and Onyons, sharpens the sight, and abateth lust.

Sage according to *Dioscorides*, represseth the menstrues in women, causing abortions, and vntimely birthes: and the leaues and branches thereof beeing fryed, staye the ytching or tickling of nature; The Iuyce of the leaues thereof, being rubbed vpon haire of any colour, turneth it to blacke, likewise helpeth the byting of venemous beasts. *Sage.*

Spinage, is good for the Lunges, the Throate, and the Stomacke, making soluble the Belly, and giuing good nourishment.

Sow-beard or *Mushrome* according to *Rasis*, is colde and grosse, and being taken rawe, engenders Phlegmes, the chollicke, and windinesse in the guttes: neyther is it to be eaten but with hote sawces, and meates, but the red is not to bee eaten at all.

The Toad-stoole is much worse then the Mushrome; For it hath choaked and killed manie that haue taken it, and the best that it doeth, is but to breede Phlegme in the bodie in abundance.

And these are signes of the deadly nature and disposition of it; the softnesse, slyminesse, and grossenesse: and which beeing cutte in the middle, and but set out of hand, it doth instantly putrifie and corrupt.

CHAP.

CHAP. XXXI.

Of Fruites.

GAlen my Father, becauſe he eate no Fruite in all his life, liued long, and in health: whoſe example in his life, I imitated, but then being deade, my example loſt, I began to eate fruites, wherupon inſued vnto mee many infirmities: Afterwardes I abſtained from all greene fruites, and was free from many infirmities, which before I was incident vnto, and all indeed, vnleſſe a dayes Feuer, or ſuddaine paſſion, and my Friendes which were counſelled by mee, and abſtained likewiſe, in their whole liues, were not troubled with many diſeaſes.

Figges, accoridng to *Rasis* doe clenſe the Reines from the Grauell and ſtone, but being newe they are windie, though otherwiſe they breed little of ill humour, eſpecially if they find the ſtomack cleane; *Figges.*

But if not, they putrifie therein, and corrupt, and the often eating thereof breeds Lice.

Figges breede Lice.

Dates.

Dates are hote, and giue a nourishment to the bodie, thickning the grosse blood, & polluting it, especially, if taken often at meate: likewise they hurt the Teeth, and increase Phlegme.

Diosc: saith, Dates are hote and moyst in the second degree, and easier digested then figges, and more prouoke vrine, but those that vse them shall bee incident to the swelling of the splene and Lyuer.

Grapes.

Grapes, as saith *Rasis* being ripe and sweete, are hote in themselues, yet of lesse heate then Dates, neither doe they cause opilations, as Dates doe: yet are they windy, and some degree more hurtfull, they fatten the body much, and cause erection of the yard, but those of the slenderest skin, doe the sooneſt descend, and are least windy. Those which are sowre and tart, are of lesse heate then the sweet; and these being washed in colde water, and eaten before meate, doe quench the heate in the stomack and Liuer.

Bitter Grapes.

Bitter Grapes are colde and stringent, and

and repreſſe the red choller & ſuperfluity of blood: but thoſe that are dry and temperate in heate, and nouriſh well, make no opilations as the Date doth, although they are ſtronger, and nouriſh more.

Pomegranets, that are ſweete, ſaith *Rafis*, in ſteade of cooling the body, ingender a heate and windineſſe therein: yet they ſupple the throate, as the ſowre doe cauſe a ſharpnes and gnawing in the ſtomacke, and ingender winde in the Heart and Lyuer: yet ſaith *Auicen*, they allaye the Red choller, and heate of the blood, repreſſe Feuers, and vomiting. *Pomegranets.*

Iſacke ſaith, that the Pomegranate apples are more vſuall for Medicine, then meate, for they giue but ſmall nouriſhment: although it be good, yet ſaith he, They do quench the ſharpnes of humors, comforte the ſtomacke, and the iuyce thereof, being dropped into the eyes of the ſicke of the Iaundiſe, takes away the yeallowneſſe from thence. *A Receyte for the Iaundiſe.*

Citrons ſaith *Rafis*, whether they bee ſweete or ſower, doe ſtrengthen the ſtomacke, but eſpecially the ſower: They bind the belly, being taken before meat, *Citrons.*

but taken after, dissolue it, but the sower are euer the most potent in the operation thereof.

Peares. *Peares* according to *Galen*, being taken before meate, doe binde, but after meat are laxatiue. *Isacke* saith, that sweet Peares are tēperate, especially if they be eaten with the Toad-stole, it takes away the toughnes, and makes them of a lighter digestion.

The wilde Apples, according to *Rasis* as aforesaide, are colde, and the more sower they are, the more stringent they be, much deriuing their effects fró thēce, and withall, engendering a slymie substance in the mouth of the stomacke.

Sweet Apples. *Auicen* saith, that sweete Apples naturally do strengthen the heart, and baked, help the appetite but little, though some affirme the contrary; the daily eating thereof, filles the veines with heate.

Peaches. *Peaches*, according to *Auicen*, if they be ripe, are pleasant in the stomacke, and cause an appetite to meate, and therefore are not to be eaten after other meate, but to goe before, and especially those meats that are drie, because otherwise they corrupt

rupt the ſame; They are ſlowe of digeſtion, and are not perfectly good, though of much nouriſhment.

Iſacke ſaith, that the great Peaches, (if they be ripe) doe mollifie and looſen the belly, but the vnripe doe binde it. The leſſer Peaches are good for the ſtomack, and doe abſtract from thence all ſacieties and loathing.

Medlers according to *Iſacke*, are cold and drye in the firſt degree, ſtrengthen the ſtomack, and expell chollerike digeſtion, prouoking vomites and vrine; but thoſe are moſt directory, that are takē before meate, & doe moſt comfort the ſtomacke, leaſt hurting the ſinewes thereof, which if afterwardes they doe, *Dioſcor:* ſaith, there are many that imagine they helpe the loathing of the ſtomack, being taken in the inſtant thereof. *Medlers.*

Of *Cytron-Apples*. *Auicen* ſaith, that the Rinde thereof beeing helde in the mouth, yeeldeth a good ſauour: the iuyce thereof killeth Ring-wormes, the Decoction thereof, cauſeth a good colour in the Face, and fattens the Bodye. *Cytron Apples.*

Mul-

Mulberries. Mulberryes rype and sweete, according to *Isacke*, doe moysten the belly, and prouoke vrine, but soone depart the stomacke, but being taken fasting, in colde water, are very cooling, quēch the thirst, and extinguish heate.

Plummes. Plummes saith *Isacke*, are of two sorts, white and red: The white are harde of digestion, and hurtfull to the stomacke; the red are moyst and soluble by nature, and much mollifie the belly, and helpe the Red choller; yet being taken often, hurt the stomacke, but before meate euer the lesse.

Cherries. *Cherries*, according to *Isacke*, are very conuertible, but engender a grosse Phlegme and slyminesse in the concaue places of the Lyuer and splene, and therefore oftentimes ingender Feuers, and are bad all manner of wayes, but best, if taken before meate: for otherwise they swimme on the top of the stomacke being full, and there are soone turned into rottennesse.

Almonds. Tho *Almond* according to *Rasis*, is temperate and hote, and although it supples the throate, yet it is heauy to the stomacke,

mack, and there doth remaine long, opening the opilations of the ſplene, and allaying the heate of the vrine, and being eaten with Suger, doe increaſe ſperme.

Garden Parſley, ſaith *Iſacke* eaten, opens opilations, prouokes Vrine, bindes the belly, hurtes the diſeaſed of the falling ſicknes, and is eſpecially badde for women with childe, breeding vlcers and Puſhes vpon the body thereof: neither can we much commend the vertue therof to any, becauſe it conrracts all the humours in euery member together in the ſtomacke, whence proceedes vomiting, the Seede and braunches, both prouoke Vrine, yet the ſeede more then the branches. *Parſley.*

Orage or *Attriplex*, as ſaith *Raſis*, is colde and moyſt, doth mollifie the belly, and nouriſh well, and is good for thoſe that haue hote Lyuers: yet *Plinie* ſaith, that by them manie diſeaſes are engendered, as wheales, and puſhes, and ſuch like. *Orage*, or *Attriplex*

Red Carrots according to *Raſis*, are hote and windy, and hard of digeſtion, and do adde a ſharpnes vnto the ſperme, *Red Carrots.*

with-

withall, prouokiug vrine and lust, as begetting ill blood and humors.

Beetes Beetes according to *Plinie*, are of two kindes, white and blacke: The blacke being sodden in water, doe cure the Itch, and the iuyce therof doth helpe the gyddinesse in the Head, and allayes the singing in the Eares; and likewise as it prouokes vrine, and helpeth the paine in the Teeth, it stirreth lust, and excites: It is alwayes good against poyson.

Borage. Borage according to *Constantine*, is hote and moyst in the first degree, and naturally purgeth the red choller, and easeth the Hartache. The hearb eaten rawe, according to *Platea*, begets good blood. The stalke as saith *Rasis*, ingenders the blacke choller, and begets fantasies and dreames, yet doth lenifie the breast and throate, and asswageth drunkennesse.

The broath thereof drunke without the hearbe, looseth the bellie, but the hearbe eaten with the broth, bindeth it, by the strange contrariety it hath: And therfore that the extremity may be tempered, let the first broath be cast away, and after boyle it, with something that

is

is fat. *Onyons*, as saith *Auicen*, being eaten with vineger, do neither coole nor heate, cause Thirst, nor suppresse it. For these vertues it is most commended, as saieth *Dioscorides*, that it helpeth the appetite be eaten, as the iuyce thereof dropped into the nose, purgeth the Head. The iuyce whereof, rubbed with vineger vpon the Face, taketh away spottes: the much eating therof mollifieth the belly, and prouoketh to sleepe. *Onyons.*

Gourdes saith *Auicen*, much preuaile against choller, yet are hurtfull for melancholy and phlegmatike persons, the iuice thereof helde long in the mouth, asswageth Tooth-ache. *Gourdes.* *Receyt for toothache.*

Cummin, is hote and drie, according to *Rasis*, and much helpeth digestion, dissolueth windinesse: Taken with vineger, staye the monthly termes of women, and being takē in drinke, or annoynted theron, stoppeth the bleeding of the nose, and oftē vsed, it causeth palenesse, & abateth colour: as the seed therof being mingled with water or drinke, allayes the windines & griping of meats boyled with thē, and being seuerally taken, killes wormes in the mawe. *Cummin.*

Fen-

Fennell. Fennell, as saith *Isacke*, and the seede thereof, augmenteth milke, helpeth the opilation of the lyuer, purgeth the raines, and bladder, and breaketh the stone, and is forcible against *Quotidian-agues*, and taken with meate, helpes the running of the eyes.

Isope. Isope (as saith *Rasis*) is very hote, and beeing much eaten, dimmes the sight.

Bitter Almonds. Bitter Almonds, according to *Isacke*, are hote and drye in the ende of the second, doe both extenuate, and strengthen the stomacke, and dissolue all slimy & grosse humours: Likewise cleeres the brest and the Lungs from Phlegme, and opens the opilations of the Lyuer and spleene.

Nuttes. Nuttes according to *Rasis*, doe turne all chollericke thicke humours that they finde in the stomack, into choller it selfe; and doe cause an aching and gyddinesse in the head, but that this hurtfull and ill nature may bee taken from them (saith one) they ought to be layd a whole night in warme water, and so to bee cleansed and moystened.

Dioscor: saith, two nuttes, with two drie figges, and twenty Rue leaues, with

a

a graine of ſalte, beeing all beaten together, and eaten faſting, make a ſpecial preſeruatiue againſt all poyſon.

Preſeruatiue againſt poyſon.

Fylberds, according to *Rasis*, are leſſe hote then ſmall-nuts, but more heauyer, and they are vertuous in Medicine, againſt the prickings of Scorpions. *Serapion* ſaith, that Filberds being roaſted and eaten with a little Pepper, doe exſiccate and drie vp Rhumes.

Filberds.

Cheſnuts, according to *Conſtantine*, are windy, and prouoke luſt, yeelding much nouriſhment, yet are harde of digeſtion, but being roaſted (ſaith he) become more eaſie and behoouefull, both in goodneſſe and taſte.

Cheſnuts.

The Wall-nut (ſaith *Iſack*) is vnobedient to Digeſtion, and much hinders egeſtion, though it procure Vrine: and the eating thereof (ſaith hee) are commonly more for pleaſure then profite: ſince they little nouriſh the bodie, but much offend it.

Walnut.

CHAP. XXII.

Of sundrie kindes of Spices.

PEpper, (according to *Isacke*) as aforesaide, well digesteth our meate, allaying the windynesse therein, yet being a spice very hot, much heats the stomack and the Lyuer, hurting those exceedingly that haue hote bodies, especially much vsed in the summer.

Pepper.

Ginger is hote and moyst, and a Digester of meate likewise, & is good for those of colde Lyuers and stomackes, as otherwise much beneficiall to the Bodye, besides, helping the Rheumes in the Eyes, likewise drying vp all superfluous moystures in the Head, the decayers both of memory and wit.

Ginger.

Setwell according to *Auicen*, is the Triacle and Quintessence of all poyson, yet saith *Constantine*, being well cōpounded, it dissolues all windynesse in the bodye, and strengthens the stomacke, prouokes an appetite, takes away the stinch of garlick, being put into the mouth; And *Macrobius*

Setwell.

crobius ſaith, it allayes the heate and inflamation of windes.

Galingale (according to *Mache*) reſolues windineſſe, breedeth a good ſmell in the mouth, pleaſeth the ſtomack, and is a Digeſter of meats. And *Auicen* ſaith further, it aſſwageth the collick paſſion, prouokes luſt, and mitigates the paine in the reines. *Galingale.*

Cloues according to *Auicen*, are hote and drye in the third degree, and well reliſh the body, ſharpēs the ſight, helps the paine in the ſtomacke and Lyuer. *Cloues.*

Cinamon according to *Rasis*, is hot and dry, and ſtrengthens the ſtomacke & the Lyuer, helpeth digeſtion, expells windyneſſe, openeth opilations, prouokes the Menſtrues and vrine. *Cynamon.*

Saffron according to *Mache*, is hote and dry in the firſt degree, ſtrengthēs the ſtomack & liuer, & is good againſt the ſhortnes of the wind, & likewiſe for womē laboring with child. *Rasis* ſpeaking of himſelfe, ſaith; There was a woman in trauell long, & could not be deliuered, & I gaue vnto her ʒ. 1. of ſaffron, and ſhe was preſently deliuered: and likewiſe of others haue I oftē tride it, & found it vnfallible: *Saffron.*

A Receyte against drūkennes.

And further in the commendations thereof (saith hee) it being put into a cuppe of wine, and drunken therein, much exhillerateth the heart and cleareth the countenance.

Plinie in his second booke saith, that hee that first drinkes Saffron in the morning, may drinke all day after, with what company soeuer, and neuer bee offended therewith.

Caraways.

Caraways, according to *Constantine*, are hote and drie in the third degree, and dissolue windinesse, strengthen the stomacke, and kill wormes in the belly, further digestion, and prouoke vrine.

CHAP. XXXIII.

Of Sawces, as Mustard, Salte, Vineger, Hunny, *and Oyle.*

Mustard.

MVstard is hote and drye, in the middle of the fourth degree: and thereby drics vp the moysture of the head and the stomacke: And some say, that being drun-

ken inthe Morning fasting, it cleares the humours of the head, and much helpeth the vnderstanding. *Plinie* saith in his second booke, being taken in Vineger, it breaketh the stone. *A Receyte for the stone.*

Salte, according to *Rasis*, is hote and drye, abstracting all hurtfull & moyst humours from our meates, relisheth the tast thereof, and sharpens the Appetite, but being ouer-much taken dries the bodie, and hartens the blood, weakés the sight, and diminisheth Sperme, and breedeth the ytch. *Salte.*

Vineger, is colde and drye, and macerates the Bodye, diminisheth strength, strengthens the black choller, and dryes vp sperme, but weakens the Red choller and blood, makes subtile & piercing the meates wherewith it is mingled. *Vineger.*

Hunney as saith *Isacke* in his 2. booke, is hote and drye in the second degree, and through the pores of the body emptyeth all ill humors, caused through any indigestion or Distemperature thereof, and much cleanseth the veines, and therfore is good for those that are colde and moyste by nature, and especially for olde *Hunney.*

men, but ill for those of hote bodyes, and complexions, because thereby it is changed into chollericke humours, especially by the heate of the blood.

Oyle. And further *Auicen* writes therof, that being rawe, it engenders windynesse in the Stomacke, and a bitternesse in the Brest, and a sharpnesse at the Heart, procuring also vomites, and egestions.

The Oyle of Oliues (saith *Plinie*) in his fourth booke, describing the nature therof, is to soften the belly, cleare the Face, expell poyson from the Heart, allay windinesse, helpe the Eye-sight, asswage the paine of the head, and all burning feuers.

Oyle of Nuttes. The oyle of Nuttes (saith *Rasis*) is very hote and binding, and according to *Auicen.* helpes the shingles, *S. Anthonyes fire*, & the *Fistulas* in the corners of the eyes.

Oyle of Almonds. The oyle of *Almonds* according to *Rasis* is very temperate, and easeth the brest and the Lungs of many infirmities, as also the Bladder and the Reines: yet breedes a loathing in the stomacke, and slowely descendeth; Acording to *Dioscorides*, it taketh away the spottes in the Face, and healeth and closeth vppe all scarres, and

grounds

grounds of wounds that vſually remaine after the cure, helpes the dimneſſe of the Eyes, and takes away the ſcurſe from the Head.

The oyle of Poppey is adiugded to the nature of the Poppey it ſelfe.

And ſo endeth the firſt booke of *The Philoſophers Banquet*; containing a Diſcourſe of the Natures, Vertues, and Diſpoſitions of thoſe things that are eaten and drunke at our Tables, as they are collected from the works of the moſt Famous and Learned Doctors, both of Auncient and Moderne times.

THE SECOND Booke, or ſecond courſe, at the Phyloſophers *Banquet.*

PROEME.

HAuing now diſcourſed of the nature and vertue of thoſe things, which are vſually eaten and drunken at our Tables; Next it remaineth that we proceede with the manners and conditions of thoſe that may accompanie vs at out Tables: Of which *Macrobius* ſaith, that there is nothing more cõiunctiue or proper to wiſedome, then the fitting of our ſpeech to Time, and place, and Perſons, as occaſion may call vs.

And therefore that the *Pallat* may bee the better ſeaſoned with the varietie and paſſages of our diſcourſe from one thing

to another.

Wee will beginne to discourse of Empetours, Kings, and Potentates, applying the wise sayings, and constant resolutions, euer to our selues: and that in a double vse; The one for our discourse, and pleasure, which also manifests our industrie and Reading, the other for our imitation and practise; which likewise proclames our inclination and vertue, as well to prosecute, as knowe the steppes, the frugality of one, the parcimony of an other, the Resolution of a third: (and as striuing to eschue their vices,) so still making the best of euery their good, the patterne of our leuell and aime, and because our mindes aspire, and our inclinations are to discourse, and admire the Actes and Atchiuements of our Superiours Therefore we will first commence with Emperours.

CHAP.

CHAP. I.

Of Emperours.

Suetonius, in his booke of the 12. *Cæsars*, thus writeth of *Iulius Cæsar*, that he was of wine very sparing, as his very enemies haue not denyed, about his meate indifferent, as appeareth in his trauell, where he came into an Inne to eate, and finding nothing but certaine greene hearbs and oyle, he fell to them, not disdainefully, when others neglected the same; to shewe that he neither despised the simplicity of the man, nor the homelinesse of the eates. *Iul: Cæsar.*

And thus further *Suetonius* addes, that hee was of very small dyet for meate; and very sparing in wine: drinking neuer at Supper aboue thrice, as at no other time, but for necessitie: And sometimes for his drinke would hee take Bread sopped into water, or the fruite or iuyce of Cowcumbers, or of Apples.

It

Halimandus, of the *Institution of Princes*, saith further, that *Iulius Caesar* cast his Baker into prison, because hee made him better bread then the rest of his Souldiers; And concerning his resolution, the successe of his warres, and the dangers of his Enterprises well witnesse the same. As that when vppon a time beeing committed to the Sea, in a little bottome, and a great Tempest; the Marriners hopelesse of helpe, as fearfull of danger, cryed out, We shall perish; *Feare not* (saith hee) *you carrie Caesar*. And for his sobrietie, it was so much, that whē *Pomponius Flaccus*, and *Piso*, his two familiar Friends, had continued Banquetting two dayes, and one night, in the excesse and gluttonie, both of meates and drinkes; He tooke from the one, the Prouince of *Syria*, whereof he was Gouernor, and from the other, the Stewardship of his House, for the hate he bare therevnto.

Iulius Caesar.

Caesarē vehis.

It is alwayes set downe in the actes of the *Romanes* that *August: Caesar* was a man of small Dyet, whome a little Bread, or a fewe small fishes, or a fewe greene figges, or a little cheese would suffice; and where it

Augustus Caesar.

it is further added, that he would feede in any place, or at any time, when his stomacke best serued him.

Suetonius reporteth, that *Tyberius* the Emperour, was at first very Regular and ciuill, tracing the steps of his father, but afterwardes became so debauched, and exorbitant a person, so exceeding in drũkennesse and gluttony, that of *Tyberius*, he was called *Biberius*, of *Claudius*, *Caldius*, of *Nero*, *Mero*: and so proceeded, from one bad, to another worse: that at last he might be superlatiue in euill, eternally famous for his infamy: Hee caused the Citie of *Rome* to bee set on fire, in 4. seuerall places at once, and whilst it burned, reioycing in some sort with *Heliogabalus* to be heyre to himselfe: He played vpon his lute, reciting certaine verses out of *Homer*: Yet as if this were not enough (saith the same Author) that he might be vnpareld for euer, hee afterwards caused the belly of his owne Mother to be ripped, to see the place wherin he was bred, and once lay. *Tyberius Nero.*

Domitian the Emperour, excelling in pride, amongst many other of his abominations, *Domitian.*

S. Iohn banished to Pathmos.

nations, gaue commaund to his Subiects to call him god ; In his time *Saint Iohn* was banished to *Pathmos.*

This Emperour, for his crueltie afterwards, was murdered by his owne wife, an vnnaturall death, for an abhominable life.

Vitellius the Emperour.

Hegisippus reporteth of *Vitellius* the Emperour, in his fourth booke of the destruction of *Ierusalem*, that when the Citie was besieged, and hee enuiron'd round with his enemies, yet that still hee continued in his Ryotous excesse of gluttonie and drunkennesse, euen to the very last houre, least he should lose the glory of his former shame; whē in the end he was pulled from his Banquet, dragged into the very midst of the Citie, and there slaine, at once spuing & bleeding, powring out his blood, & casting vp his gall; which if hee had long liued, what with his various luxurie and copious gluttony, he had wasted & consumed the whole *Romane* Empire: To conclude, he was slaine when he had raigned 8. moneths and 5. dayes, the price of which time, *Rome* hath long felte to lye heauy vpon her.

Of

Of *Adrian* the Emperour, I finde nothing greatly ſtrange nor admirable, but that hee was ſo excedingly inclined to Dogges and Hunting, that hee erected for his ſpaniells and grey-hounds, ſepulchers & tombes, wherin he buried them: He ended his life, by bleeding at noſe. *Adrian.*

CHAP. II.

Of Kings.

F*ontinus Stratagemator* in his 4. booke, and 3. chapter, reporteth of *Alexander* the king, that in his iournying and trauell, hee would content himſelfe with a little bread, or cold water. Againe, in his 4. book & 7. chapt: he reporteth, that in his tedious and hot iourneys, through the Deſarts of *Africa* being with his whole Armie oppreſſed with thirſt, yet whē one of his ſoldiers broght him his helmet full of water, hee powred it forth in the ſight of them all, to ſhewe that he would ſuffer and endure it with them *Helimandus* as aforeſaide reporteth, that when *Piſo* had invited *Romulus* to Supper, where noting *Alexander* *Romulus.*

ting his constancie, in refusing of wines, saide vnto him, *O Romulus*, if all men would or could imitate thee in thy condition, Wine would bee cheape: but it would be deare (saith hee) if euery man might drinke as freely as I may.

Valerius reporteth in his fifth booke, and sixt chapter, that *Alexander* the king, being driuen on a time by Tempest in the winter season, hapned to come vnto the house of an olde *Macedonian* souldier of his, who was now growne crooked, and furrowed with age, hauing taken his seat hard by the fier side; O saith he, behold the subduing power of age: This bodie haue I known able to withstād the greatest violēce of weathers or persecutions that might fall vpon man: These handes haue bene able to weelde the sword, and could haue made a way through the thickest, with their vnresistable potencie, and are they now palsyed, & vnable to gripe, scarce to lift foode to the Head, (shall I iue to be so?) The old man rising from his seate, to do his duty to the king, with his own hands he set him downe againe, full of compassion and commiseration.

Alexander:

It

It was then no maruell if they counted it pleasure, to serue so many yeeres vnder such a Captaine, whose care extended euen to the meanest in his Campe, with as full regard as to himselfe.

Pyrrhus the king, beeing at a certaine Banquet amongst the *Tarentines*,' as hee passed from thence through the streets, a drunken man laye fast a sleepe in his way, whom by some hee was instigated to punish, which he refused to doe; intending to vse him otherwise for his pleasure, and therefore commaunded him to be taken vp, and brought vnto his Pallace, there layed on a bedde of Downe, in a chamber roofed with golde, and hangde with silke of costly colours, when hee should waken, his seruants to attend him, and inuest him in rich Robes prepared for the purpose, with a Table furnished with all varieties of Daintyes, as copiousnesse of wines, wihch was executed accordingly: when he after his bestiall manner, hauing surfetted in the excesse of meates, powred downe his cuppes in abundance, his seruants still attending and supplying their emptinesse, yet making no answere

K. Pyrrhus

to anything hee questioned, beeing so commaunded, applyed so long, vntill at last hee fell againe fast a sleepe: which seeing, the king commaunded him to bee stript againe into his owne Ragges, and from thence carryed to the place where before hee lay, which was accordingly done.

The next day, when hee awaked againe, hee reported that he had the most glorious dreame, that euer deluded the sence of man, relating, as fantastically conceiuing, what was substantially done, being sorry that hee euer waked againe; thinking it better (as he said) to be a sleeping king in conceit, then a waking beggar. By the which, the king thus merald, he was vnfit to gouern others, that could not gouerne himselfe.

Porrus, K. of India. *Porrus* king of *India*, as *Quintus Curtius* mentioneth, was of that resolution and valor that when *Alexander* the great, by whom hee was afterwardes subdued, came against him with a great and populous Army; One of his souldiers diseryingthem marching a farre off, tolde the king that the pikes and launces of the enemy

nemy were ſo infinite, as their number, that they darkened the Sunne : who anſwered, The better for vs, then wee ſhall fight in the ſhade.

And in the skirmiſh and ioyning of the Battells afterwards, when preaſſing foremoſt himſelfe, and in greateſt daunger, his Souldiers dropping downe at his heeles, as they followed him, hee turned about, and tolde them : You muſt not aduenture ſo farre as I doe; *K. Pyrrhus*

Habent enim Principes peculiarem quondam Fortunam ſuam ; For kings haue a certaine Lucke of their owne : though afterwardes it fell out that he was ſlaine in that battell himſelfe.

CHAP. II.

Of Princes.

PLutarch to *Tyriarius*, of the inſtitution of Princes, ſaith, *Plato* affirmes, that when Gouernours oppreſſe their Subiects, it is as if the Head ſhould oppreſſe the members of the Bodye,

whereof it partakes it selfe. But when Subiects oppresse their Superiours, it is as if the Pupill should assaulte his Tutor, or should kill him with that weapon hee giues vnto him for his owne defence.

Halimandus, of the institution of Princes saith, that Princes should be like *Physitions*, which neuer vse sharpe medicines, but when the case is so desperate, that things of easier nature benefite not at all.

Wherevpon *Lucius* saith, that a Prince should be olde in learning manners and wisedome: though otherwise young in yeares, as in vanities, and in many things, should imitate the practise of the learned Physitions, which somtimes cure our diseases by the contraries of their accidents, as surfettes by abstinence: abstinence, by repletion: sometimes by cauterising and incision: otherwhile by vnguēts, and lenitiue Applications, according to which, *Plutarch* versifieth.

Sit piger ad pœnam Princeps, ad prœmia velox
Et doleat quotiens cogitur esse ferox.

Which

Which is thus Englished.
That Prince doth gouerne with most due regard,
That slowe doth punish, but doth swifte reward.

Of which minde was a vertuous Princesse in the land (and no doubt is a Prince at this day) who would often times say in griefe of minde, and passion of spirite, when shee was to signe any warrant for the Execution of any Condemned offendor. *Q: Eliz:*

Would God I could neuer haue written.

Which well witnessed her to bee, as our gracious King now is, according to this Rule, *Princeps ad pœnam piger, ad prœmium velox.* *K. Iames.*

Aristotle in his 3. booke of *Politiques*, thus further writeth, concerning Princes; That Prince (saith hee) that saith to his vnderstanding and knowledge, beare rule ouer mee and my subiects, seemes to referre his gouernment and theirs to the

subiection of God and his Lawes. But hee that saith to his naturall man, beare rule ouer me, subiects himselfe to the dominion of a beast.

For when Rage and Concupiscency beare rule in a Prince, himselfe (many times) as good men are slaine therewith: for which cause it is saide, *The vnderstanding is a Lawe, setting the Appetite aside.*

Vegetius de Re militari in his first booke and first chapt: saith, that the *Prince* of all others should be learned & vertuous, vpon whose good parts or defects, the eyes of whole kingdomes are fixed and bent, eyther to admyre or dislike; and as hee may doe most good with his learning and vertue, so most danger depends vpon his ignorance and vice.

Sũ cuiq.

For how can hee giue euery man his owne, that wants this Rule and measure whereby to discerne it?

And therefore saith *Helimandus*, wryting to the like effect; Princes should wholly addict themselues to the studye of Wisedome, and practise of Vertue. For as the least sparke or scruple of merite in them,

them, is more ſpread and blowne by the breath of Rumour, then whole flames, whole ounces, in perſons of leſſer eminencie.

So likewiſe their errors and corruptions: To which effect theſe ſeeme to accord, as with their Authour.

The Crowe doth bathe his cole-blacke wings in myre,
And vnperceiued flye with filth away:
But if the like the ſnowe-white Swan deſire,
The ſtayne vpon her ſilver-Downe will ſtay,
Poore groomes (are ſightleſſe night) Kings glorious Day.
Gnattes are vnnoted where ſoere they flye,
But Eagles gaz'd vpon with euery Eye.
And Princes are the Glaſſe, the Scheole, the Booke;
Where Subiects eyes doe learne, doe reade, doe looke.

CHAP. IIII.

Of the Bvshops of the Gentyles.

Oratius Pulnillus.

VAlerius in his 5. booke, and 5 chap: reporteth of one *Oratius Pulnellus*, a *Gentile Bishop* that had buylt & consecrated a goodly and famous house to the honour of *Iupiter*; when in the pronuntiation of their solemne Ceremonies, holding his hand vpon a post, hee heard that his sonne was slaine dead: yet notwithstanding, as wholly possest with the zeale of his offering and deuotion, neuer remoued his hand frō the post, nor changed his countenance, nor ceased from his exercise; least thereby he should passionate in the nature of a father, then ardent in the dutie of his calling.

Zenoph:

In like manner, *Zenophon* being to celebrate the solemne sacrifice, and hauing finished it, newes was brought him that his eldest sonne was slaine in the warres: which

which hearing, immediately he takes the crowne from his head, and sets it by: then further demanding how hee dyed, it was tolde him fighting valiantly; then tooke hee the crowne againe, and put it on his head, more reioycing (as it seemed) at the heroycall valor & manhood of his sonne, then by his death discomforted, or perplext.

Hieron: contra Iouinian, lib: 2 introduceth one *Hæmon* a Stoick, setting downe the liues and orders of the antient Priests of *Ægypt*, that they alwayes remained in the Temple, all worldly cares & businesses set aside, in contemplating the natures and causes of things, the motions of the Orbes of Planettes, that they neuer marryed, or sawe their Children or Kindred, from the time that they entred into that diuine order, they abstained from all flesh and wines, especially to mortifie appetite and lust, which from thence chiefly ariseth; nay, so strict they were, they seldom eate Bread, yet the oyle of Oliues they knewe, yet frequented it sparingly. What should I speake of Fowles or flesh, when the Egge & the milk for their nearenesse

to eyther.

Of which, one was (as they saide) but a Ielley of the Flesh, and the other Blood, onely changed in colour: A Foote-stole serued them for a Pillowe for their heads: Bedding as coursely, as faring hardly.

Aristotle, in his tenth booke of his pollitiques, writeth of the care of these Priestes about their Goddes, and the curiositie of their Buildings wherin they remained, their diligence and circumspection, that nothing decayd that was about them, which was so much, that nothing could be more. Some were called princely Priestes, some kingly, some prouosts, and some Maisters.

Admonitio Behold then, if the Bishops and priests of the Gentiles, were so austere in their religion, of so great abstinence & sanctitie in their kindes, what should be the deuotion and feruencie of Christians? not to come short of them, that come short of heauen.

CHAP.

CHAP. V.

Of the true Noble man.

TVlli- that famous Orator (whom the displeasure of Antonius bereft e both of head and hand, the publishers of (so many famous works) in his booke De Senectute, reporteth of one Syrefius a Noble-man of Athens, that reprehended the Auarice, and priuate respectes of many great personages in that kingdome: still vrging vnto them, that no man was born for himselfe, so much as for the good and profite of his Country, and others; and therefore concluded against them, that the rule, and sentence, and euen nature it selfe was peruerted, in those which so much derogated from thence.

Tully slaine by one of Antho: sould: for a litter or aiō made against him for his banishment.

Cicilius Balbus, in his booke, De Nugis Philosoph: reporteth of one Eoimundas, who beeing raised by his deserts and valor, into places of honor & dignitie, was vpbraided of some for his ignobiltie and basenesse of birth: who answered;

Ingenuitas non recipit contumeliā

I reioyce the more that I haue risen of my selfe, but they may grieue,& not the lesse,that they haue fallen by their selues, both vs beeing the authors of our owne honors & dishonors. See further (quoth hee) how vniust you are, that being vicious of your selues, yet would attract the vertues of others in your behalfes: yet will not yeelde mee the desert of mine owne. You enuy my honour,my labor, innocency,my dangers,because through these I haue obtained it: I deriue not my pédigree from farre, neither are my honors hereditary by succession. The Ensignes and badges therof,are my quiuer, my pike, my helmet,and banner, worne and borne, with the Characters and scarres, insculpt and carued vppon my flesh, in manly victories.

To which purpose saith *Iuuenall*,wittily, *Malo pater*; I had rather thy Father were *Thersites*,thou his sonne beeing like to *Achyllis*, taking the armes of *Vulcane*, then *Achylles* thy father,thou but prouing a faint-harted *Thersites*.

Albertus vppon the first booke of *Ethicks*,reporteth, that *Diocleſian* the Emperour,

perour that so well gouerned the Gōmon wealth, at first was a shepheard, and elected euen from the flocke. And therfore he is the truly generous man saith *Seneca*, that is naturally inclinde to vertue, not hee that is borne great without it.

CHAP. VI.

Of Souldiers.

V*Alerius* in his 3. booke, and second chapt: relateth of a famous souldier of *Augustus Cæsars* band, & one that had bene in many battails against *Anthony*, at last betrayed by a wile, was taken by his enemies, and sent to *Anthony* in *Alexandria*; where brought before this K: his enemy, hee asked whose Souldier he was now? whom this noble Captaine answered, None but *Cæsars*: then being asked, what hee would doe to saue his life, answerd, that he would drawe his sword; being asked if he would forsake his maister *Cæsar*, answered, he would die there-

on rather. The king noting his valor, cōſtācie, & reſolution, ſent him backagaine ranſomeleſſe and freed to his Maſter, wiſhing that all his Souldiers had the like reſolution: ſo he ſaued his life, in ſeeking to looſe it, whereas otherwiſe he had loſt it, if hee had ſought to ſaue it.

Frontinus Strag: lib 4. *cap:* 1 ſaith, that *Flacco* and *Varrone*, *Conſuls* were the firſt that diſpoſed of ſouldiers: for before they were gouerned by *Tribunes:* Their Oath was, that they ſhould neuer forſake their ſtations or Rankes, by diſlike or feare, or any other occaſion, vnleſſe by fetching of weapons, or purſuing the Enemie, or for ſome cauſe to ſerue the Citie, yet not thoſe but by permiſſion.

Helianus as aforeſaide, ſpeaking of the reſolution of Souldiers in their times, thus commendeth them; Our Souldiers are ſo bent, that they goe as willingly to their Graues, as to their Beddes: to the fielde, as to a Feaſt: For in their banquets they diſcourſe of Armes, & in their Tents they diſcourſe of banquets: Death they feare not, Honour they ſeeke for.

Valerius ſaith, the firſt beginning of warres

warres was frō the *Romanes*, the motiues therof, ambition: largenesse of Emperie, disdaine of corriualrie: Auarice, contēpt, popularitie; the decyding of these short *More-syllables*, *Mine*, and *Thine*: (These saith he) & their regards, haue layd aside softnes of rayment, taught smithes to become taylors, cloathed the backe in Iron and steele; These haue changed soft musicks into shrill sounds, deuised those Artificiall Thunder-claps, that haue cost so deare a price; These haue ploughed the Seas, mangled the earth, and raked whole millions in their Timeles ashes: vpō which light aduēture, & easie exposure of life, a learned Gentleman of our times, and not vnfitly, drawes an Argument frō thence, of the *Immortality* of the soule: hereunto so vehemently inducing vs, which if shee were not as she is, (saith he) *Immortall*, S.L.D.

We should not finde her halfe so braue & bold,
To leade vs to the Warres and to the Seas:
To make vs suffer hunger, watchings, colde,
Whē she might feede with plenty, rest with ease.

And further.

Although some things a chāge to see haue sought
Yet neuer thing did long to turne to nought.

Vale-

Valerius writeth of a Souldier in his time, so cowardly, that to make himselfe vnfit for the warres, maymed his hand, by cutting off two of his fingers: which the Senate and people vnderstanding, seazed vppon his goods, and cast his body into perpetuall prison; that so hee that would not aduenture his life in the field valiantly, should certainely loose it in the dungill shamefully.

Of Muster-maisters, or Electors of Souldiers.

V*Egetius* saith, hee would haue none to the warres, but such as were resolute and valerous, careless of life, and fearelesse of death; or such as tooke pleasure therein: and withall, were inv'de to sorrow, trauell, and labour. Of which, none (saith hee) hauing spirit, seemes more fit then the rusticke swaine, nurst vp to labor & toyle, which to digge breath out of the earth, and bread out of the stones, hath indured the violence and

per-

secution of the Ayre, in the sundryest kindes of extremities, which knowes not what life is, that neuer tasted of Delicacie in dyet, the ease of rest, the pleasure of pleasures, that knowes not what it is to stretch his limmes vppon beds of Downe, to Fare deliciously, to Cloath sumptuously, and in a word, which knowes no more of true life, then the beast in the Wildernesse: hee who stretcheth out his houres in stretching foorth his sinewes, constant to endure all labours: hee which beares off the heate, and beares out the colde: Such (saith hee,) stand in my Election.

N scio quomodo nimis mortem timet, qui minus delitiarum nouit in vita.

For heart and hand, valour and labour must conioyne, and those where pollicie leadeth foorth, successe attends thereupon, as the examples of the Romanes manifest: which no other way, but by the Discipline of their Campes, and exercise of their Armes, and resoluteness of their men, oner-ranne the whole world. And as we oftentimes see an expert an selected band of men, though small in number, put a multitude vndisciplined and ignorant to the slaughter.

Frontinus in his 4. booke, and 2. chap:

relateth of Alexãder king of Maced: sent out by Phillip his father, with a small Armie of expert Esqu: and gentlemen, ouercame many kingdomes, and slewe infinite numbers of his enemies. And it was the saying of a worthy captaine, and successefull in armes, that he euer steeled the forefront of his armie with men of hiest spirit and resolution: alledging that an army of Lyons, led by a Hart, as theyr Captaines, would bee put to flight, by an armye of Harts, led forth by a Lion, as their gouernour: So much in such a kinde, is of force, an exemplary feare or valour, as therevppon oftentimes may depend, the aduantage or losse of a whole Army or victory.

Of phylosophers, and Orators.

ARchiterentinus, li:6. reporteth of one Aristippus, a famous philos: when being Shippe-wracked on the Sea, with the rest of his company, the waters deuouring all the Substance they had, themselues ve-

Aristippus.

very hardly escaping, were afterwards cast ashore on the Islād of Rhodes, where finding some geometricall figures carued on the side of a tree, Aristipp: cried out to his fellowes with ioy, Let vs hope well, for I haue traced out the foote-steps of men: Afterwards going to the town of Rhodes, he there disputed in the Vniuersities with the Phylosophers & the learned in Artes, of whō he was enriched of by many gifts, whereby he did not onely helpe himselfe, but also the rest of his fellowes, both with cloathing and other necessaries of life.

Now when they were to departe into theyr Countreyes, they asked him what they should report at home? To whom he answered, that possessions, Riches, and all outward thinges must giue place to Liberall Sciences: for when these are throwne into the Sea, destroyed by the sword, deuoured by the enemy, subiect to all kinde of deuastation and ruine, that remaines in the bosome, and will bring to the Grauo, and nothing is our owne truely, that wee may be dispossessed of. Plotynus, a famous Phylosopher, was so addicted to the contemplation hereof, that he chose out a so-

litary seate for himselfe, separate from the conuersation of men, despising all worldly Riches, sought after these true Riches indeed.

Aristotle in his booke of the Secret of Secrets, Asketh what so famosed and memorised the kingdomes of Greece? that theyr liues and Acts are so divulgued thoroughout the whole world? but the diligence of the studious men, and honesty of the Wise-men, and the Liberalitie of the Rich-men, and the loue to Wisedome and knowledge, aboue all other things.

Aulus Gellius reporteth, amongst many other famous deeds, & excellent qualities of Philippe, the father of Alexander, king of Macedon: that he was carefull to haue his sonne well instructed in learning and knowledge: And therefore sent him to Aristotle the Phylosopher, for that purpose to be instructed and taught.

Of physitions.

ISidorus saith, that the Arte of Physicke was first inuēted & foūd out by Apolllo, and

and practised amongst the Grecians, yet afterwards obscured and concealed: vntill againe by Æsculapius his sonne it was reviued and made manifest. For which presumption, hee was saide to be slaine with a Thunderbolt, and so was the Arte and author destroyed at once: and from that time lay concealed for the space of 500. yeares, to the time of Anexersis, king of the Persians. At the end of which time, Hypocrates, the son of Æsculapius, reduced it to light; Since which time (saith one,) it hath set vp many, though ouerthrowne more: bene mid-wife to many a secret birth, and heard many a blushing confession. I neuer read that it raised any since or before from death to life, but sure I am, since it hath transported many from life to death: and so busie besides hath it bene, for the enlargement of her Emperie, that it hath found a defect in all health, and quarrelled with the best of all Meates and Drinkes, and Exercises: Wherevnto he seemed to consent, that thus merrily Meeterd.

Physicke first found out by Apollo.

Physitions hold: that there is no health, but a neutrality betweene health and sicknes.

Who takes his Meales by Physicall direction,
Shall loose his health as well as his Complexion.

Valerius reporteth of Alexander, K. of Macedon, who sicke at Tharsus, had a potion tempered, & giuen into his hand, by one Phillip, which was vnder him, both an Earle and a physition; when at the instant of his taking, came Cautionary Letters to the king, to beware of Phillips potion, for that he was corrupted by Darius to poyson him: which hauing read, without further delay or demaund, hee drunke vp his potion, and then shewed Phillip his Letters. For which constant resolution and opinion of his friend, hee receiued an immortall reward from the gods, as a perpetuall loue from his subiects.

Though afterwards, as Quintus Curtius writes, in his returne to Babylon, Dedicating some time to Banquetting and pleasure, solemnity, & triumph, with his neighbour-Princes, and States, for Confirmation of Amitie and League: which ended, as in requitall of such kindnesse of his, a Physition of Thessalie, (so pretending)

ding) ordained another; To which the King was innited accordingly, with all his followers, though dearely to his coſt: who euen in the middeſt of his Banquet, and depth of his Bowles, hauing receyued his deadly potion, he ſuddenly groned, as if hee had bene ſtabbed with Ponyardes, and ſo fell downe to the ground ſicke, that neuer after roſe with life. And thus the ende of this Banquet, was the death of the King.

King Alexander poyſoned.

The author of this Treacherie (though moſt by cunning ſorrow, ſeeking to conceale it) was Antipater, one of his Captains, who ſucceeded him in his kingdom. And thus Alexander ended his life by poyſoning, in the twelfth yeare of his raigne.

Of Young-men.

MAcrobius relateth of one Papyrius, a Boye, that would oftentimes come to the Court, with his Father a Senator.

Vpon a time returning home, his mother queſtioned him what his father had done there? The boy anſwered, he muſt keepe

counſell or be excluded. Wherevppon, like a Woman, the more coueting, the more denyed, threatned to beate him with roddes, or otherwiſe force him, vnleſſe he would diſcloſe it vnto her.

The boy willing to ſatisfie his mother yet to keepe the counſell of his Father, told her fainedly, they were about a Decree in Court, that euery husband ſhould haue two wiues, or euery wife two husbands, which the next ſitting was to determine.

The mother thus poſſeſt by her ſonne, immediately went and related it to the reſt of the wiues and Ladies of the Citie, who with an vnanime conſent (as a matter meerly concerning them all) came to the Court the next day, crauing that it would pleaſe them to Decree, that euery woman might haue two husbands, rather then euery husband 2. wiues, laying the heauieſt burthen vpon the ableſt bearers, by their wiſeſt diſcretions.

The Senate wondering hereat, (not knowing whence it proceeded) vntill the boy told them what he had paſſed to his mother the day before, in the importunitie

nitie of her vnreasonable demands: which hearing, they commended his witte and discretion, gaue him free admittance into the Court, but excluded all other of like yeares, as he lde not of his capabilitie.

Manlius Torquatus, at first was so dull, and vncapable of vnderstanding, that he was reputed and adiudged by his father, as one that would be vnseruiceable to him, and vnprofitable to the Commonwealth: and therefore sent him into the Countrey, to be trained vp, a domesticall life, seuered from Court: who afterwards became so pregnant and valorous, both in minde and body, that he deliuered his Father, and the whole Countrey from ruine and daunger. Fortune it seemed, willing to obscure his beginning, that his ende and recouery might be the more glorious.

Scypio Africanis, he which seemed to be borne with the whole cōsent of the gods, as the man, for a patterne of vertue aboue all other, yet in his youth was he accessary to the errour of his yeeres, following the whole sway and stray of youth, onely setting luxury aside: yet afterwards, be-

became a man of that Wisedome, Excellencie, and vertue, that hee was the wonder and admiration of his time. And therfore yong yeares, though something they presage, yet they keepe not alwayes Leuell. For it is the Euening that crownes the Daye sometimes, that the Morning seemes not to poynt at.

Of Olde-men.

POmponius Trogus, li: 2. relateth, when Alexand: went to the warres, he chose not the yongest men, nor the strongest men, but Olde-men, and such hee termed the Fathers of Warre: Affirming in the choyse of these, he chose not as he thoght, bare Souldyers, but Maisters of Armes, men of Experience. And therfore admitted no man Leader of a Companie, that was not aged 60. And being so directed and furnished, with the experience of age, and Arms, he hopefully expected victory.

No man Leader of a Companie vnder 60.

Valerius writeth in his time, that youth gaue so much reuerence vnto Age, as ours

to

to theyr naturall Fathers. And further, in commendation of Age, Iosephus in his antiquities, saith; No man makes scruple of those things which are stamped with the seale of Antiquitie. So God hath giuen a long life to Astron: and Geometry, for the excellent vses they haue, which otherwise could not be obtained.

Id verius, quid prius.

We reade in the Chronicles, about the yeare of our Lord, 1129. that Iohannes de Temporibus, who liued 60. yeres after the death of Charles the great, whose Esq: he was, and aged at his death, so honored for his antiquity and grauitie, that he was almost amõgst his people estemed as a god: but now in these barrẽ & declining times of ours, as our olde men want theyr reuerẽce, so are they shortned in their age, our yong-men, soone ripe, conclude, our olde men soone rotten. For as the earth decayes in her fertilitie and power, not yeelding that vigor, vertue, and strength, that formerly it hath, to plants, hearbs, and vegetables, depriuing vs thereby of manie of our former benefites of health: all conspiring our breuitie and ruine.

So likewise our statures, with their vertues,

tues are suddenly shrunke vp, and epitomised into lesser volumes, conclude a defection in all things, not to ransacke former antiquities, hold wee but equiualence with 2. or 300. yeeres passed: Then produce me such an Edward, as K. Ed. 3. the monument of whose puissance yet remaines to this day; Such an Earle, as Guy of Warwicke: Such a D. as Charles Brandon: To which purpose he well meditated, that thus pithily wrote to that effect.

.Edw 3. sword at Vesim. ay E. of Warwicke, h. Brandon, D. of uffolke.

Wheres new the man that liues vnto the Age,
Fit to become Mathusalem, his page?
Alas, we scarce liue long enough to trye,
Whether a new-made clocke run right, or lye,
So short's our Life, that euery Peasant striues,
In a torne house, or field, to haue 3. liues:
And as in lasting, so in length is Man
Contracted to an inch, who was a span.
For had a man at first in Forrests strayd,
Or shipwrackt on the Seas, one would haue laid
A wager, that an Elephant or Whale,
That met him, would not hastily assaile
A thing so equall to him, now alas,
The Pigmeys and the Fayries well may passe,

lathusale ned 936. eares.

As

As credible, Mankinde decayes so soone,
Wee are scarce our Fathers shadowes cast at (Noone.

And therefore with S. I. D. conclude;

If Death destroy vs quite, we haue great wrong,
Since for our seruice all things else were wrought:
That Dawes, and Trees, and Rockes, should last so long,
When at an instant wee must passe to nought.

Lastly to conclude, we read in the beginning of the Romane hystorie, that Romulus, that buylt the Citie of Rome, and called it after his owne Name: chose to his Senators, an hundreth of the moste graue in yeares and experience: by whose counsell he determined all things; which Senators for theyr Age and grauitie, hee called Fathers.

Romulus. the first foūder of the Citie of Rome.

Of

Of Cities, Marchants, and Marchandises.

ARistotle in his 2. book of Politiques, saith: A Citie is a certaine vnitie of people, congregated and gathered together, for a mutuall comfort and societie of lise: which Citie must be furnished with prouision of Sustenance, with Artes Liberall and Mechanicall; for the State thereof consistes vpon many Supporters. Thirdly, it must containe Rewarders of vertue, and punishers of vice. Fourthly, there must be abundance of Riches. Fiftly (Diuinorũ turba) a conuenient number of Diuines: And if anie of these want, it is not a perfect Citie Likewise there must be Ciuilitie and concord, because as saith Orosius. The wise Citizens of Athens, made wise by theyr owne harmes, haue found, that by Concord, small things haue increased, as by discord great things haue diminished to nothing.

A certaine Phylosopher vpbrayded by some

ſome with his pouertie, and fruitleſnes of his ſtudie, to ſhewe (though he deſpiſed) yet that hee could, if he ſought them, obtaine riches, foreſaw by his Aſtronomy, a great ſcarcitie of grapes would inſue the winter following, wherof as yet there was plentie: wherefore he bought of the Huſbandmen vnweeting hereof, at a rate exceeding ſmall, moſt of the grapes in Thyro and Myletus.

Now when the time came that a fruitefull vintage was expected, to ſupplye their ſtore again, which fell out otherwiſe: and manie ſought vnto them, for that which themſelues were vnfurniſhed of, hee ſuddenly vented his Marchandize, at what price he pleaſed: and hauing thereby gathered much money together, he ſhewed that it was eaſie for a Phyloſopher to become rich if hee would, but theſe are not the riches they ſtudy for.

In the like manner wee reade how in the Siege of the Præneſtines, that by reaſon of a Famine which there happened, a Mouſe was ſolde for two-hundred pence: For the puniſhment of whoſe Couetouſneſſe, it pleaſed the Goddes, that the Extortor

A Mouſe ſold for 200. pence.

Extortor thereof dyed by Famine, that would not preserue another, but at so deare a rate.

Of Handy-craftes.

ARistotle in his booke of the Secret of Secrets, maketh mention of a king of the Indies, that had a Sonne, whome he was most carefull to haue instructed & brought vppe in Learning and Artes: and to that end sent him farre and neare, with great pompe and magnificence, as was fit for the sonne of such a Father: But his diligence profited him nothing, for the Childe could not bend to conforme himselfe to any thing, vnlesse to some Mechanicall art or profession: About which the king being troubled in minde, called together all the Sages of his kingdome, and they all agreed in this opinion and consent: That out of the wonderfull influence and operation of the planets, the nature of the Childe was fashioned therevnto, and could not be remoued.

Contrary heerevnto, was there a certaine

taine Weauer who begot a ſonne, which by diuers preſagements, foreſhewed that hee was like to growe vppe to ſome wiſe Counſellor, or Stateſ-man, in the Kingdome : which his parents not conſidering, would haue often inſtructed in theyr owne Art, which he refuſed, as alſo diuers other mechanical profeſſions, vnto which by no meanes hee could be induced, or drawne, euer addicting himſelfe to the ſocietie of Philoſophers, and other Learned men, as to the ſtudie of ſundry Artes and Sciences, to vnderſtand the motions of the Orbs and Planets, the gouernment and affayres of Kingdomes aud States, and ſuch like : and in the ende became a Counſellor to the King Auguſtus.

Returning from the warres with victorie, a poore man met & preſented a Crow vnto him, which hee had taught to ſpeake and ſalute the king, with Haile Cæſar, noble conquerour. A ſecond preſented likewiſe a Parrat : A third a Pye, & all ſaluted him in like maner, with Aue Cæſar: which noueltie the K: affecting well, receiued, and rewarded their tutors. This ſeeing, A poore Cobler, as ambitious, as coue-

tous as the rest, would needes take vpon him to accomplish on a fourth Crowe, which with the expence of much victuall and labour, was by no meanes capable as the rest: Therefore he in despaire of successe, would oftentimes say to his Wife, noting the vnaptnesse of his Scholler; All our cost and labour is lost: Which words with their often repetition, though not the other, shee learned to speake. Afterwards presenting her to the Emperour as the rest, Hee answered; Friend, I haue at home saluters enough of this kinde already. The Crow being mindefull of her old garb, presently replyed therunto, (All our cost and labour is lost.) Whereat Cæsar Laughing, commanded her to be bought likewise. It is also read in the Chronicles, of the sonne of a certain Carpenter, which being vnlearned, carued these words vpon a speare of his Fathers, *Dominabor à mari vsq; ad mare*: I shall rule from Sea to Sea. The which words a Priest happened to read, and hearing that the Boy was vnlearned, counselled his parents to sende him to the schoole, which they did, and he afterwards became Pope of Rome.

Of

Of Rich men.

EMilius Probus, in his booke de Ducibus extrans gentium, there mentioneth the sonne of an Athenian Prince, so Heroically minded in his warres and trauells, that hauing in many places gardens, & store-houses of prouision, set ouer them no Keepers: that euery one that would, might without interruptiõ make vse thereof at his pleasure. Besides which, he had many Foot-men laden with money, attending on his person where euer hee came, that if any one wanted his helpe, he might instantly supply them, least by deferring he should seeme to denie their requests.

At Supper, it was his custome to sende foorth to the Market, and other open places, and Thorow-fares, to call thereunto all Destitute and indigent persons as could be found. And this hee omittted not euery day, he made many rich, he buried many poore men at his cost, and hath lefte to this day fewe Imitators behinde him. In like manner, we reade of Anatestus, k: of Cecilia, that he would say, a wise

man would esteeme of Gold as earth: For as the one couers him aliue, so the other in closeth him dead: & that it was farre more excellent to be rich in vertue then in substance: who when he supped in vessels of Earth, which hee esteemed as his richest plate, would thus answere to those that should obiect it, I am king of Cilicia, and a potters sonne; Esteeme reuerently of thy Fortune, who euer thou art, and suddenly beeing made rich, be not suddainly made proude. Marcus Curius, a King of like humilitie, carelesse of outward pompe & ceremonie, so affected pouertie and lowlynes, that when his subiects mistaking the end of his thoughts, thinking to haue eleuated him vnto an higher pitch, sent him a great quantitie of golde and siluer, desiring him to make vse thereof: which hee refused, saying: Tell the Samnites, theyr King had rather rule ouer rich men, then be a rich man: and tell withall, that Marcus Curius can neyther be conquered in warre, corrupted with money, or subdued by affection: without wealth being rich, without vse, hauing many to attend him: For it is not the much hauing, but the little

tle desiring, that maketh thee truly rich.

As our Author to that effect well implyes.

That man that true content would finde,
Vnto his Fortunes fittes his minde:
But hee that (good) doth ill importune,
That to his minde would fitte his Fortune.

Of poore men.

FRontinus, lib. 4. ca. 1. there mentioneth of one Scypio: a man of such willing pouertie, that after his affaires and seruice, successefully ended in Spayne, with the preseruation of a whole Prouince, he departed from thence in all his pouertie: nor would accept of any recompence, or reward for the same, nor had he that money left to giue to his Daughter in dowry, which the Senate afterwardes supplyed, with his vnwillingnes. Diocleſiã the Emperour, that exchanged the Gouernment of a Kingdome, for the Tyllage of a Garden, auerred therein to haue found more true delight and Content, then in all the false-Face of outward Pompe and glorio

in the Worlde besides, confirmes our late sentence, that though he was poore in hauing little, yet he was rich in desiring nothing. Photian an Athenian, liued alwayes poore, though hee might haue bene often inriched by honor and rewards, presented vnto him by the people, which he euer refused, as that rich rewarde of siluer and Golde, sent to him by King Phillip, with messengers, exhorting him therevnto, vrging withall, that though peraduenture hee himselfe could not want it, yet for his sonnes, that he should accept it. To which hee answered, That if they shall be like to mee, this Earth alone shall suffice them, if otherwise, I will not with my Cost theyr Luxurie and auarice should be cherished.

In like manner, when Gyges K: of Lydia, pufte vp with youth, and strength, and riches, the whyrlwindes of that vanitie demanded of Apollo, an anciēt priest of his, if hee thought any man more happie then hee? who preferred vnto him, as one well knowing these maskes of vanitie, Aglaus, a poore Arcadian, but something more Aged: one so free from Couetousnes, that he neuer passed ouer his owne fields; so exempt from Gluttonie, as moderately conten-

contented with his own ſtore; from pride, as cloathed with the Wooll of his owne flockes: where vnder his roofe of Thatch, with a ſmall Retinue, (no vanities allure, no prouocations incite, all which in thy glittering Pallaces thronged with varieties of all kindes of Obiects are reſident) where he drinks his Cups without feare, eate his Morſells without danger, breakes not his ſlumbers with affrighting dreams, his brains with forrain & domeſtical cares, liues to himſelfe & his meditation, which is truly to liue and not languiſh, theſe happineſſes attēding his pouerty & freedom, which thy bandaged Greatnes is exempted from: and therefore more happy then thou. His being, as one well ſaith——

That true life which is to liue,
To reſt ſecure, and not to riſe to grieue.

Of Hunters.

EVſebius in his Cronologies, mentioneth of Philometer, King of Gothes, who expulſing certaine Women out of his Armye, for their Adulterye, wandring thorough the Woodes, were by certayne Fawnes, or Wilde men, as is

supposed impregned, or got with childe, as Munks, and Fawns, & Satyrs, & Diuels, haue desired and accomplished the acte with their kinde, from whence proceeded these deformed byrthes of men. Eustachius the Tyrant, in his hunting, had a vision of Christ vppon the Crosse, appearing vnto him between the horns of a Stagge, who immediately after, as the Chronicles mention, was baptized with his wife and familie, as Christ had fore-tolde him, and afterwardes for the Name of Christ, sustained many afflictions, with his whole Familie therefore.

Eustach: Emp:

Of Iudges.

Cambyses. King.

CAmbyses the King, as Valerius mentioneth, caused the skinne of a certaine Iudge of his to bee pulled off: and his sonne to be placed therein to giue Iudgement, by which cruell and newe kinde of punishment, he so prouided that none should afterwards be corrupted.

Seleucas

Seleucas made a Law, that whosoeuer should

ſhould be taken in Adulterie, ſhould haue both his eyes pulled out. Into which, it ſo vnhappily happened, that his owne ſonne was the firſt that incurd the penalty therof: for whom the whole Cittie in loue to his Father, for the remitting of his puniſhment, became Mediators, which hee long withſtoode, till at laſt (as appeaſed with the prayers of the People in ſome meaſure) hee looked thus mercifully vpon his ſonne, as to take from him but one of his eyes, and ſatisfie the reſt with pulling out another of his owne. So remaining a merciſull father, and a iuſt Iudge.

In like manner, a certaine controuerſie ariſing betwixt Alexander the King, and ſome of his Souldyers, where, by a iudgement in the Campe, the King was condemned: which he very willingly accepted, and patiently vnderwent, giuing his Iudges thankes: whoſe fidelitie hee had tryed, in that they preferred Iuſtice before Greatneſſe.

Of whome I thus adde, though my Authour g udges:
Many ſuch Sonnes wee haue, but ſewe ſuch Iudges.

Of

Of Stewards, or Baylyffes of Lords.

IOsephus recites of Tyberius the Emperour, that though hee was wauering in many things, yet in this was he euer constant, that hauing once appointed Procurators ouer any of his Prouinces, hee seldome or neuer changed them. The reason whereof he thus gaue, being demanded, that it was to spare his poore, knowing that if hee reserued them but for a while to that purpose, they would Tyrannize in theyr times with more bitternesse, which he shewed by the example of one wounded, lying in the way, yet not remouing a multitude of Flyes from his sore, which an other comming bye, (imagining that hee suffered them through weakenesse) draue away: To whome hee answered, Thou hast done yll in so doing, because they were full of blood, and suckt but sparingly, whereas those that come fresh, will sting me more grieuously: *Sic & nouus Præsides & Balius.*

Of

Of Lawyers, or the Aduocates of Iudges.

HElimandus of the institution of Princes, there inferreth, Demostenes demanding of Aristodius what Fee hee had for pleading his cause, who answered, a Talent. To whom Demosth: replyed; I had more for holding my peace: to which one alludeth well, that a Lawyers tongue is a precious peece: that's payd both for speech and silence. Valerius reporteth of a certaine woman (an In-keeper) who receiued money into her custodie from two of her Guests, with this Caution, that she should deliuer it to neyther alone, but to them both together. A certain time after, comes the one to receiue it, pretending the other to be dead, and to take it away: shortly after comes the other, to demand the same, in manner of the former, which the woman refused to deliuer: hee called her before the Iudge, for whome Demosthenes there pleaded; saying, The woman is here ready to discharge her trust, which without thy Partner absent, she cãnot do, either by law or conscience: For as thou thy selfe confesseth, it was so deliuered

vnto

vnto her, that ſhe ſhould not deliuer it to the one without the other, which thou peraduenture deceitfully claymeſt alone. So by this wiſedome ſhe acquited her former folly; for the other hauing all, was neuer found by his fellow to demand in part. In like manner, a certaine olde-Souldyer, hauing a ſute in iudgement, asked Cæſar to be preſent in Court, to fauour him: to whome Cæſar gaue a good Aduocate: which ſeeing, he thus beſpake him. O Cæſar! thou endangered in the Aſian warres, I ſought no Aduocate, but fought for thee my ſelfe, witnes the skarres of theſe ſpeaking wounds. Which Cæſar ſo hearing, went forth, and came to Court in perſon; Not fearing ſo much to bee accounted proude, as to be thought vngratefull.

Of Friends, and true friendſhip.

VAlerius in his fourth book, and fourth ch: relateth of Hammon and Syncias, two Friends, ſo combined in League and Amytie, that when Dyoniſius the Tyrant would execute the one of them, who betwixt his ſentence and death, had obtained at his handes, that he might viſite his friends,

friends and order his Estate, for whom the other was content to be ingaged: Now the day assigned being come: yet the partie not returning, euery one condemned the follie of his Suretie, though hee nothing dismayed thereat, nor mistrusting the Loyaltie of his Friend, which now at the very houre enioyned, contrary to the expectation of all men, returned: preparing himselfe to dye; which the Tyrant hereat amazed: as the rest not onely acquited thereof, but withall, desired to be admitted as a third, into their bond & societie. Prætolius resisting the desire of his friend, was said vnto, what neede haue I then of thy Friendship? who answered, Nay rather, what neede haue I of thine, that wouldest haue me doe for thee those things that are vnlawfull? Tarquinius for the rauishment of Lucrece, beeing driuen out of his Countrey, first called to minde the remembrance of his friends and foes, saying, he was very sorrie therefore, that hee should neuer bee able to requite the one, nor reuenge the other. Seneca in his book De Clementia, mentioneth one Arthesius, a Philosop: that had a Friend both

poore

poore & ſick, yet one that through ſhamefaſtnes concealed both, which this friendly Phyloſopher noting, tooke a bagge of money, and put it vnder his pillowe, the other not knowing thereof, that vnprofitable ſhamefaſtnes ſet aſide, it ſhould rather be thought hee had found what he wanted, then receiued what he required.

Of Kinſe-folke.

VAlerius in his firſt Booke, and firſt Chapter, ſetteth downe an ancient cuſtome amongſt the Heathen, once a yeare to celebrate a feaſt, to which were inuited nor any ſuffered to come, but the Kindred and Alliance of one generation, or ſtocke: where (amonſt themſelues) all Controuerſies and wronges whatſoeuer were decided and heard, to the perpetuall preſeruation of their amitie & friendſhip.

In like mannner, in his eight book, when Dicicis the Emperour, would haue reſigned to his ſonne his Imperiall Dyademe, hee refuſed it, ſaying; I feare, leaſt being made Emperour, I ſhall forget to bee a Sonne: therefore let my Father ſtill gouerne with that, and let it be my parte to ſub-

ſubmit my ſelfe to his gouernment.

A certaine woman condemned to death, was by the Prætor caſte into Priſon, by a murtherer there to be ſlaughtered: who touched(as it ſeemed with ſome humanity) deferring her preſent execution, thinking it better ſhee dyed by Famine then by his hand,and to that end ſuffered none to come to her, but her owne only daughter: atwhoſe arriuall,he ſearched that ſhe brought vnto her no foode,or other manner of ſuſtenance. Now many dayes being paſſed, and he wondring ſhee liued ſo long,at laſt found out that by the ſucking of her Daughters breſts, at her comming vnto her,her life was prolonged and lengthened: which newes and ſtrangeneſſe of fact,and naturall vnnaturall preſeruation, being certified to the Iudges,was not only admired, but pittyed, and ſhee pardoned of her life. Now what doth not zeale vndertake? or what ſo vnaccuſtomed, as the Mother to be nouriſhed by the breaſts of her Daughter? One would thinke this to be againſt the law of Nature; but that indeede it is nature it ſelfe,that bindes vs to the loue of our Parents.

Of

Of Good-Women.

A Good-Woman must first of all despise vaine-glory and ostentation, the Ornaments of Pride, and baytes of luxury, and deuote her selfe to the education of her children, and well ordering of her Familie: after the example of Cornelia, the wife of Gracchus, who would say, A Good-woman must rather striue to be adorned with the inward beautie of the minde, wherewith God and good-men may be affected, then with the outward Blush and Glosse of the bodie, whereby the diuell and his saintes may be allured, according to the Poete.

A Woman Faire and Chaste, which no Dame can
Esteeme much easier found, then a good Man:
Sets not her selfe to sale, nor seene would bee,
Rather her vertues flye abroad then shee.

Valerius in his fourth Booke and fourth chapter, relateth, howe when the Lacedemonians

monians were impriſoned by the Spartanes, and therefore reſerued in durance, for Capital puniſhments: Their Wiues of noble blood and ſpirite, obtaining leaue of their keepers to viſit them, by changed Attyres ſet them at libertie, they themſelues poſſeſſing theyr roomes: as willing to vnder-goe their puniſhments.

Seneca likewiſe, in his ſixt booke, De Clemen. there mentioneth, howe when Auguſtus the Emperour was debating with himſelfe, how hee might be beſt reuenged of that that had plotted his death, asked counſell of his Wife, who thus aduiſed him: Doe (quoth ſhe) as the Phyſitions doe, who when vſuall Remedyes profite not, aſſay the contrarie: So thou hauing not preuailed by ſeueritie, aſſay what may be done by clemencie. Which ſaying, hee ſo well liked of, that he imbraced it, and after winked at the fault.

Of wicked Women.

AFter the death of Ninus king of Assiria, Semiramis his wife succeeded in his stead, suppressing 24. yeares that Kingdom, with slaughter, incest, and luxurie. This woman burning in lust, and thirsting after blood: amongst many of her incestuous actes and slaughters, when she had tyred others, and wearyed her selfe, shee committed Incest with her owne sonne, as wickedly conceyued, as shamefully brought forth, and seeking to couer her priuate ignominy, with a general wickednes and refuge, shee ordained, that betweene Parents and Children no reuerence nor Ceremonie was to be vsed, that Marriage should be vnnecessarie; for that euery one should take whom hee best liked: freely to vse or dismisse at his pleasure. The Wife of Scylla was openly vnchast: Pompey the great, conquerour of the whole worlde, had a woman infected with that sinne. Cato the Censor, had a wife but of mean birth, yet incontinēt and proud

Ninus k. of Assy: some suppo. the buylde. of Ninuie.

Pompey. Scylla. Cato.

prowde, which no man would haue thought could happen to Cato.

Agrippa writeth of one Messelina, a woman so incontinent, that shee prostituted her self in 24. hours, to 22. seuerall men, at the cõmon-stewes, at last wasted in body, but not satisfied in minde, shee returned.

Iustine likewise mentioneth, how Grippus the sonne of Demetrius, hauing with great danger & perill, deliuered and freed his Countrey and kingdome, and escaped dangers abroad, was sought to be intrapped by his Mother at home: who for her ambition, and vnnaturall desire to raigne, had most vnwomanly, for that end, prepared a cup of poyson to present him, in recompẽce of all his trauells: as hauing likewise in his absence, made away his Brother: which Grippus suspecting, distrusting the impiety of his Mother, commanded her to drinke; which she not refusing, dranke, and was poysoned.

Of Marryed-Women.

IVlia, wife of Pompey ye great, & daughter of Cæsar, whẽ she beheld her husbãd

returne from the field, with his Garments all besmeared with blood: such an instant terrour possest her, that shee presently fell in Labour, and was vntimely deliuered of her Conception; with her griefe and sorrowe, and the losse of the whole world.

When Hamelius was vpbraided of some Women that hee kissed, for his stinking breath, hee asked his Wife, why she tolde him not of it? She answered, I should so haue done, but that I imagined all mens breath of that saueur: therefore it was very like her mouth nere came so neare any as to discerne it.

Æmylia, the Wife of Africanus, was of so great charitie and patience, that when shee knewe her Husband had offended with her Mayde, yet shee contained her selfe beyond measure vnto him, both in fidelitie and loue: not answering his expectation, with furie or frowardnes; but ielous to wrong so great a Husband as Affricanus, eyther in worde or action, as further, not to shewe her selfe hatefull, where her Husband had loued: After his death she gaue her in Ma riage, and continued faithfull to the end. When Sulpi-

tia

tia was with-helde by her mother Maria, least she should follow her husband Lentulus, being banished into Italie, notwithstanding shee could not be retained, but that she got out in an vnusuall attyre with two of her maydes, and two seruants, and came vnto him secretly, refusing not to banish her selfe, to enioye his Presence, without which, where euer, shee liued in banishment.

Of good Widdowes.

MAcrobius saith, that the word *Vidua*, a Widdowe, comes of *Diuisa oras*, one would more properly say, *à Viro diuisa*, diuided; or diuided from a man.

Amongst the ancient Women of elder times, that were contēted with single mariages, it was their glorie to be honoured with the crowne of Chastitie: but the experience of manie Mariages hath much increased the suspition of intemperancy, and inconstancie. The daughter of Marcus Cato, when shee had bewayled the

death of her Husband a month together, the longest date of our times : shee was asked of some of her Friendes which day should haue her last teare, shee answered, the day of her death.

Truely intending what the Trag. Q. but fainedly spake,
In second Husband, let me be accurst:
None weds the second, but who kills the first.
A second time, I kill my Husband dead,
When second Husband kisses me in bed.

And when some of her Kinsfolkes perswaded her to marrie an other Husband, in regard shee was young and beautifull, shee vtterly denyed, saying : If I should meete with a good Husband as I had before, I shall euer feare to lose him: if I shall meete with a bad one, what neede I such a sorrow after such a griefe. In like manner, Portia was perswaded, after the death of her Husband, to marrie againe : she answered, a happie and chaste Matrone neuer marries but once. In like manner Valeria, hauing lost her husband, would marrie no other: and being asked her reason, answered, that her husband liued alwaies to her. In like manner, of Arthemisia, the wife

wife of Mauſoll, king of Corinth, that amongſt many of her commendations, this is a principall, that after the death of her Husband, ſhe ſtill remembred him, as if aliue: and buylt for his honour and memorie, a Sepulcher of wondrous beautie and coſt, the like wherof was not to be found; Of which Women, my Author thus comparatiuely concludeth;

The Tom of Mauſol

Such Wiues their liuing Husbands did not wrong,
Who after death remembred them ſo long:
What our ſhort mourning Widdows vſde to doe,
That ſo ſoone marrie, and forget them too:
I can but geſſe, but ſecret may be tolde,
That loue was nere much hote, that's ſo ſoone colde.

Of Virgins.

HIeron: cont: Iouin: In his booke ſo called, there mentioneth what honor and reſpect the ancient Romanes euer attributed to their Virgines. In that their Conſulls and Emperours, ſuch that triumphed in State after their victoryes, yeelded as euery degree and dignitie, reuerence to them.

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Nycanor hauing atchieued the victory of Thebes, was so ouercome with the loue of a captiue Virgin, whose nuptiall voluntary imbraces he so desired, which of few would haue beene refused, though in her found no admission, which forced him to complaine, that he found more captiuity in the eyes of such a Virgin, then in the strength of a kingdom, when hee, her Louer, and a King, wept and lamented ouer her selfe slaughtered bodie.

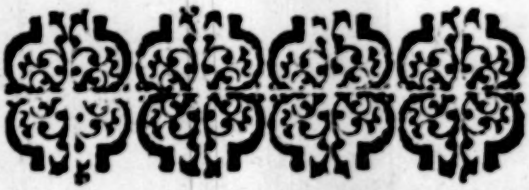
Turcya, a Vestall-Virgin, defamed with the losse of her Virginitie, in manifestation of her innocencie, tooke a Riddle, beseeching the Goddesse, that if shee touched her Sacrifices with a chaste hand, to make it possible that shee might fetch water out of Tyber with that Siue, and carry it to her house, which was effected accordingly, and shee cleared of her suspition.

Augustin: de Ciuit: Dei, Lib. 10.

Claudia, a Vestall-Virgin, had in suspition likewise of dishonour, hauing fastned an Image in the house of Mars, neere vnto Tyber, to prooue her Chastitie, with her gyrdle she drewe a Shippe, that many Mil-

Millions of men could not remooue from the place. Likewiſe Auguſtine in his 39. booke, ſpeaking of an ancient cuſtome, the Romanes had to this purpoſe, which was to burie aliue, the corrupted Prieſts of their Veſtall-Goddeſſe.

The ende of the ſecond Booke.



to a read man read thy read
With a browne man breake thy breac
at a pale man draw thy knife
from a blarke man keepe thy wife

The Red wise
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THE THIRD BOOKE, OR THIRD course ſerued vp at the Table at the Phyloſ: Banquet.

PREFACE.

Auing ſpoken of the manners and conditions of thoſe that wee maye accompanye at our Tables; Nowe thirdly, it remaines that wee briefly propoſe, certaine Table-Queſtions, with their Reſolutions, for the Exerciſe and ſearch of our wittes, which many times imploying our mindes heereto, keepes in thoſe things, which otherwiſe the heate of our bloods, and aptneſſe of our natures, ſo fraught, are apte to laniſh againſt our ſelues. For

For when Men haue well fedde, and
Blood is warme,
Then are they most improuident
of harme.

And therefore are such Passions to be brideled, with a premeditated instruction, least they afterwards redound to our detriment and losse. To that end I haue heere thought it necessary to set downe certaine easie Questions and Answeres, pertinent to such time and place, supposing nothing can be more pleasant or profitable, eyther to our selues or others, then the delight and Recreation that may arise from thence.

Question 1.

Whether Ayre be more necessary to Life, then Meate.

FIrst, it is demanded, whether Ayre be more necessarie to Life then Meate? To the which is answered, Meate: because that is supposed most necessarie to the body

body that restores her defect, or makes a member, or part of a member. Now meat is of this nature (according to Auicen,) and therefore most necessarie. Yet Constantine is of the contrarie opinion, that saith Ayre is more necessary thereto then meate; For Life consisting in naturall heate, because naturall heate is the fountaine of life, therefore that which tempers naturall heate is the most necessary: Now Ayre drawne in by the breath is of this kinde. And therefore those that come newly from Prison, or from any other place depriued of this benefite, first desire a fresh Ayre, and afterwards meate and drinke. To conclude, life consists strongly in both: In the one, by restauration of members lost, and consideration of members had: And thus farre the first very powerfully extends. But the nutriment of naturall heate, that is the originall of life, immediately is caused from the qualitie of the ayre: and therefore the Ayre, because it immediately respecteth life, we conclude, is the more necessarie, and predominant to the conseruation of life.

Contra.

Exam.

Conclusio.

Quest.

Question 2.

Whether be more necessary to Life, Meate or Drinke?

SEcondly, it is demaunded, whether to Life be more necessarie, Meate or Drinke? To which it is answered, that Meate; (although Drinke bee the more desired) because that is most necessarie that restores the mēbers, then that which but conueyes the meate, end dispearseth it in the Bodie, but Meate is ordained to restore the members, Drinke but for the dilation of that meate through the members, *Ergò, &c.* But that Drinke is both more, and more earnestly desired then meat: the reason is, because drinke cooles the burning of the naturall heate, & therfore is more necessary to life then meate, as the Ayre. Drinke hath these two propertyes: the one, that it dispearseth the meate to the members, and therein meate is more necessarie then Drinke. But secondly, Drinke mittigates and tempers the Naturall-heate, and so conserues it, which

Pro.

Con.

Con.

which otherwise would dry the body, and cause death, and therefore is more necessary to the body then Meate: by which Conclusion, any Creature liues longer without meate, then without drinke.

Question 3.

Whether euill Ayre or euill Meate hurte the body more?

THirdly, it is demanded, whether euill Ayre or euill Meate hurte the Bodie more? It is answered simply, that euill Ayre. First, because it more hurts the heart, the fountaine of life and heate. Secondly, because it chaungeth more often, and cannot be shunned. Thirdly, because it more suddēly affecteth: and these three manner of wayes, euill Aire hurteth more then euill Meate: yet notwithstanding, some holde the contrary, that euil meates are more nocent, because they remaine longer in the Bodie, and cleaue faster to the members, and therefore hurt most, hauing so much time and meanes therevnto. Pro. Con.

Question, 4.

Whether Sleepe or Meate be more necessary to the Bodie?

FOurthly, It is demaunded, whether Sleepe or Meate be more necessarie to the Bodye? To the which is answered; that the body is more decayed by the losse of meate, then sleepe. The reason is, that sleepe restoreth not the decay of Nature: neyther remoueth the action of naturall heat from the moyst substance, the wasting whereof causeth death, as meate doth: and therefore is the more necessarie. As likewise because there are in man three vertues, Life, Nature, and Soule, and the soules not supplyed as the other two: and therefore that Nutriment that answeres the vertues Vitall and naturall, is more generall, then that which onely answere the vertue Animall.

Queſt. 5.

Whether out of ill Meates be engendered good Blood?

FIfty, it is demanded, whether out of ill meat may be engendred good blood? which is anſwered according to *Haly*, that there may: the reaſon wherof is thus giuen, becauſe good Meate may be ill digeſted, and ſo an ill Blood proceed therevpon; as contrarily, ill meate may be well Digeſted, and ſo from thence a good Blood be engendred: For wee muſt obſerue, that in euery meate there is a double nature: which vpon the ſtrength of the appetite furthered by digeſtion, is either conuertible to good or bad blood.

Queſt. 6.

Whether wee may walke, or ſleepe, preſently after Meate?

NExt is demãded, whether after meat wee may preſently walke? To the

which is answered, that there is a double kinde of motion: the one whereof may be tearmed labour, which is not heere prescribed, for wholsome or laudable. The other kinde of motion, an easie passing and styrring of the bodie: and heereby the meates are depressed to the bottome of the stomacke, and a more easie, laudable, and absolute digestion caused therevpon; and this manner of walking is commanded. Next is demaunded, whether after meate, immediate sleepe may bee tollerated? To which is answered, that the Stomacke being full, desireth a more open action and vent: which sleepe ensuing herevpon sealeth vp, thereby causing an inordinate heate in the Stomacke, whereby the meates become crusted and baked, as bread in an ouen, ouer-heat without vent, wherevpon ensue Rhumes, and other diseases in the head: and therefore sleepe is to be prolonged after meate, for our better Digestion and health.

Quest. 7.

7. *Why in omitting our houre accustomed, we loose our Appetite?*

8. *Whe-*

8. *Whether after Meate, the Body bee more hote, or before?*

9. *Whether Fasting more hurt the cholericke or Phlegmaticke?*

7. First, it is demanded, how the Appetite becomes lost, in omitting the vsuall houre of our custome? To the which it is answered, the stomacke beeing emptie of former matter to worke vpon, attracts the ill humours from euery part of the body, and of them doth it feede, and is fantastically satisfied, & desireth no more: wherfore we are taught in this case to drinke a draught of warme water, and so renue our Appetite againe by vomite.

8. Next is demanded, whether before or after meate, the bodie bee more hote? To which is answered, that it is very apparant, the Bodie to bee more hote after Meates then before, both in qnantity and qualitie, according to *Galen*, in his Booke *De summa Medicina*: where hee affirmeth it trebbly increased, as may be experienced by the application of a moyst skinne to the Stomacke, both before and after Meate: as by Physicke, or otherwise.

Though some are of Opinion, that a coldnesse after Meate betokeneth better health.

9. Next is demanded, whether fasting more hurteth the Chollericke or phlegmaticke man? To which is answered, the chollericke: because the heate is more strong in the chollericke stomacke, then in the phlegmaticke, and therfore wastes and desires more: Besides phlegme may be conuerted into blood, but chollor not: and so the phlegmaticke man hath within him matter for blood; by which his appetite may be the better sustained, but the chollericke not: and therefore in him is the hardlyer endured.

Quest. 10.

10. *Whether the strong or the weakest Stomacke endures the longest fast?*

11. *Whether those of small Dyet, longer sustaine hunger, then those of more ample?*

12. *Why those that eate most greedily, are soonest satisfied?*

10. Next is demaunded, whether the strong

Strong or the weake ſtomacke endures the longeſt Faſt? To the which is anſwered, that the ſtrong: which although it more deſire, and receyue, yet that it can the longer abſtayne and forbeare, as the weake the contrarie, though little deſiring, yet often needing.

11. Next is demanded, whether thoſe accuſtomed to eate much, can longer forbeare Foode, then thoſe of more ſparing Dyets? To which it is anſwered, that they may: becauſe of the abundance of former Repletion, whereby theyr greater heate is diminiſhed, which therewith diminiſheth the appetite, and therefore can endure the longeſt faſt, and ſo of the contrarie.

12. Next is demanded, why thoſe that eate moſt greedily, are ſooneſt ſatisfied? To which is anſwered, that in their greedyneſſe (and often gaping) they ſucke in much ayre, which filleth the Veynes, and ſo taketh away the ſtomacke.

Quest. 13.

13. *Why we tan containe hotter meates in our mouthes, then we can holde in our hands?*

14 *Why if the hungry drinke, theyr hunger is allayde: But if the Thyrstie eate, theyr Thyrst is not satisfied?*

13. First is demaunded, why wee can contayne hotter Meates in our mouthes, then in our handes? To the which is answerd, that the inward heate within the Bodye, is the most perpetuall, and vehement: and therefore whatsoeuer outward heate presented therevnto, is weakned by the greater contained within: as the heat of the Fire is abated by the beames of the Sunne; which is the reason that wee doe not instantly swallow downe wharsoeuer hote meates wee receyue in our mouthes, but by some breath and pawsing dismisse them. So inuocating as it were a Moderator thereto, but the hand vnassisted with any such vertue, is therefore inferior heereto.

14. Next is demaunded, why if the hun-

hungry drinke, their hunger is abated, but if the thyrstie eate, theyr thyrst is not satisfyed? To the which is answered, that Drinke being taken immediately, runnes into all the parts of the body, and so filleth the veynes, but meate being more grosser, hath not that sudden aspertion, and therefore wanteth that certaine effect. But it suckes vp all humour and moysture that it findes in the way and therfore the more augmenteth thyrst.

Quest. 15.

15. *Whether those that fast long, indure more hunger or thyrst?*

16. *Why wee finde a more delight, when our Thyrst is suppressed by Drinke, then when our hunger is satisfied by Meate?*

15. Next is demaunded, whether the fasting doe more thyrst then hunger? To the which is answered so, and as naturall heate continually worketh vpon the humors of the bodie, for their nourishment, is euer in agitation, as is experienced vpon Children, which in their young yeares through theyr vehement heate doe eate

more, and more often, then the more Aged: and as contrarily in olde men, we see that they more easily endure fasting thorough the defect of their Naturall heate, then Children: and as likewise we see in men of middle age, theyr naturall heate stirred vp with any exercise, more strongly desire meat, then otherwise they shuld. Therefore we conclude, this heate being alwayes in operation and desire, and driue the proper temperer therof, is therefore much more earnestly desired, as necessarily required, then meate; for as formerly, the ordinary fast of the body, desireth her sustenance (which is meat) so this extraordinary heate therof, the more delayed, the more exceedingly vehement, and therfore the more desireth to be tempered, which so effected, perswades the body with greater patience to expect the soliditie of her repast.

16. Next is demanded, why the body is more delighted, when the Thyrst is taken away by drinke, then when our hunger is suppressed by meate? Whereto we answere, that Drinke is of a more delate and piercing qualitie: at once spreading it

it selfe into the bodie and stomacke, making in all partes a ioynt and sensible delight: whereas the meate is slowely dispearsed, and therefore the Delectation thereof much diminished.

Quest. 17.

17. *Whether those that haue hote stomacks are satisfied with little Drinke.*

Next is demaunded, whether those that much Thyrst through the dryness of theyr stomackes, are satisfied with little Drinke? To which is answered, (according to *Galen.*) that they are: the reason whereof may be thus giuen, that when all the Members doe equally partake, the Stomacke is then of least Capacitie, because euery member sustaineth her owne want. But when the stomacke it selfe is onely drye, although it thyrst exceedingly, yet is it satisfied with little Drinke, because the quantitie thereof is but small, contained in it selfe, whereas for the most parte, he lesse sensible Thyrst dispearsed through-out the Bodye, though of lesse incite-

inticement, yet of more acceptance and receit, though continuing therewith longer satisfied, then the mouth of the Stomacke onely, which is quickly drye, and quickly moystened.

Quest. 18.

18. *Whether Water doe more allay the Thyrst then Wine?*

Next is demaunded, whether Water more quencheth the thirst then Wine? To the which is answered, according to *Galen*; Thyrst is engendered two manner of wayes: the one by fasting, the other, out of heate and dryness of the heart. Now that which is caused through the emptynes of the members, is most extinguished by Wine, which is both thereto as meate and drinke: and therefore onely naturall to extinguish the same.

But that Thyrst arising out of the heate and dryness of the heart is of two-folde: The one, hauing his beginning meerely out of Heate, which is allayed by something colde, as Vinegar, &c. The other caused out of drines, and that is quenched by

by things that are moyſt. In like manner, that thirſt which is cauſed out of heate, is of threefold: the one ariſing from the ſtomacke, the other from the lungs, the third from parts more remote. That which ariſeth from the lungs, is ſuppreſt by the attraction of a colde ayre. That which ariſeth from the ſtomacke, and other partes neare adioyning, by cold water. But thar which proceeds from members more remote, is extinguiſhed by water likewiſe: but hauing ſomething that is ſubtile mixed therwithall, to make it more penetrate, of which nature is Vinegar: for water of it ſelfe is ſlowe in action, and therefore hath need of ſome commixtion, ſubtile in his owne kinde: and therefore let vinegar be added theteunto.

Queſt. 19.

19 *Why thoſe of moyſt ſtomacks that deſire little, yet are capable of much Drinke?*

Next is demaunded, why the moyſt Stomacke, though it little deſire, yet is capable of much drinke? To the which is anſwered, that by reaſon of the humour and

and moysture it hath, it is stretched like vnto the bellie, and therefore is of larger capacitie then otherwayes the drye: and therefore the *Scythians, English, Dutch, Polanders*, and *Danes* drinke much, by reason of the moysture of theyr stomackes, and the capacitie thereof: whereas in *Spyne*, and other hote Countreys, contrarywise, they drinke often, but little, by reason of the heate of their stomackes, which thorough much dryness is hardned, and of little receit.

Why the Dane, Dutchmã, & English man, drink more then the Spanyarde.

Quest. 20.

Why Agues and other sicknesses, sometimes are done away, by things hurtfull, and contrarie, as Beefe, Eels, &c.

To the which is answered: that Nature so violently ouerburdened, more earnestly laboreth to vnload it selfe, which somtimes it doth, and prosperously, as otherwhile the raw colde.

CHAP. I.

Of things hurtfull after Meate.

1. AMongst those things that are hurtfull after Meate, it is first deman-

demaunded : From whence ariſeth the eructation or belching of the Stomacke ? To the which is anſwered, (according to *Galen*,) that the bitterneſſe and belching thereof, is principally cauſed by the ſhutting vppe of the heate in the bodie, and ſtraightning of the narrow paſſages that ſhould bring in the Ayre to coole it, whereby it is the more increaſed, which of is ſelfe is the originall ground of all bitterneſſe in the Stomacke, and the more eſpecially ſo, if beginning to Digeſt it, it bee afterwards hindered by excluding this colde.

2. Secondly, it is demaunded, why preſently after our meates receiued, this bitterneſſe is not felte in the Stomacke ? to the which it is anſwered, that Meates newely receiued, ſome little time doe remaine in the ſtomacke, in their owne nature, as if they were without vs: and therfore as yet cannot this bitterneſſe be engendered by them. But when as the naturall heate beginneth to Digeſt, and is by ſome Accident or other hyndered, wherevppon followeth an indigeſtion : from whence ariſeth this bytterneſſe, and

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therefore is not presently perceiued.

2. Thirdly, it is demaunded, why this bitternes more often happeneth to them that sleepe, then to those that wake? To which is answered, that by sleepe the stomacke is closed vp: that the Meates receiued cannot descend into the bottome thereof, where the Digestion is made, but remaine in the vpper parte, where swimming, they putrifie and corrupt, and cause a windinesse, and belching therin, which otherwayes would be auoyded.

4. Why Wine being hote in nature, should not produce diseases of like kind, but contrarie, such as are colde? To the which is answered, that Wine causeth not the disease, vnlesse by ouer-charging the braine and nerues, but repletions followe indigestions, and indigestions cause cold diseases: and therefore Wine produceth no other but colde diseases.

5. Next is demaunded, whether sicke persons may eate much, as they were accustomed when they were well? It is answered thereto, that Custome is an other Nature: and therefore he which hath accustomed to eate much in Health, must haue

haue ſome relation thereto in his ſicknes, eating oftner (according to *Raſis*) then he which in health was but of ſpare Dyet.

6. Next is demanded, whether for ſicke perſons, hauing lately recouered theyr health, bread or fleſh bee more conuenient? To the which we anſwer with *Raſis*, that fleſh: and becauſe amongſt all other meates Hogges-fleſh is moſt nouriſhing, therfore that fleſh is moſt conuenient for them, being moſt eaſie of Digeſtion.

Hogges fleſh, of all other moſt nourishing.

7. Next is demaunded, whether fleſh or bread be moſt cóuenient to thoſe that are troubled with Agues? It is anſwered, that two thingsare to be reſpected therein: Firſt, fleſh is of an eaſie digeſtion, and therefore thought more conuenient; ſecondly, Breade is eaſie conuerſion, and therefore more conuenient then Fleſh, and becauſe fleſh by the fatneſſe, doeth more eaſily inflame.

8. Next is demanded, whether fleſh or wnie are to be preferred to thoſe ꝑ haue newly recouered their Healthes? To the which is anſwered, that fleſh: & therfore the vulgar are much deceiued that thinke wine, becauſe amōgſt all other things it is

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the most easie conuerted into blood, spirituall and naturall heate, and therefore to be taken after flesh.

10. Next is demaunded, whether hee that is lately recouered from his sicknes, must for some certaine dayes obserue the order and Diet that he vsed in his sicknes, or not? To the which is answered, that so, and that for three reasons. First, for the weaknes of Nature. Secondly, for the not breach of custome. Thirdly, for the imbecillitie and state of his Bodie, after his sicknesse, and this reason alone is sufficient: because from Custome, we are not to make suddaine departure, but by little and little. And therefore wee conclude, the Regiment or gouernment which was vsed in sicknesse, is to bee obserued for a time in Health, and not presently to be forsaken or left off.

CHAP. II.

Questions of Bread.

1. FIrst, It is demaunded, why bread of Wheate, dooth more nourish then

that of Barley. To the which is answered according to *Aristot:* in his problemes, because of the moderate viscositie and moysture, most requisite therein, for the better conglutination and fastning thereof to the body, which the other wanting, is not therefore held so conuenient.

2 Next is demanded, wherefore bread that is stale, is either more whiter then that which is new? to the which we answere, the cause of the blacknes is the water therein, which in bread that is stale is dried vp, and therefore the more white.

3. Next is demanded, why bread vnsalted is more heauie then that which is salted? to the which it is answered, that salt drieth vp the moysture therein, for which reason likewise it becommeth more light and white.

4. Next is demanded, why bread of wheate becommeth not hard, being old as other bread doth? to the which is answered, that the wheate hath in it a certaine sweet and humane moysture, which is as it were the life thereof, that suffereth it not to be hardened.

5. Wherefore Bread that is made of new corne, is not so good as that which is made of the olde, the reason is, that new graine hath in it too great a moysture & watrishnes then is commẽdable, and therefore bread made thereof is not so good as of the olde.

CHAP. III.

Questions of Wine.

Whether it be Physicall to be drunke once a moneth with wine.

1. FIrst it is demanded, whether according to *Avicen* in his Canticles, and *Rasis* likewise, it be physicall to be drunke with wine once a moneth? to the which it is answered, with the Commentor vpon the Canticles, that their opiniõ is erroneous which so affirme: for although wine, according to *Galen* is the most agreeable to mans nature, in respect of the naturall heate, and neerenesse it hath with our bloods, being in degree thereto,

thereto, as oyle to the light or fire, yet as much and ſuperfluous oyle puts out the fire and light, ſo much wine our naturall heate, and as it is more agreeable to our natures being thinne and cleare, ſo notwithſtanding, it is more hurtfull to the animall and ſenſible heate, and the organes thereof, that is to the braine and ſinues: and therefore *Galen* ſaith, concludeth, that water is better then wine, eſpecially for thoſe that haue weake nerues.

2. Next is demanded, why children being hote in nature, are not louers of wine, but olde men: to the which is anſwered, that olde men are hote and dry, but children hote and moyſt.

3. Next is demanded, what humour is moſt engendered of wine, whether Phlegme or blood? to the which is anſwered, that becauſe wine breedes cold diſeaſes, as formerly wee haue proued, therefore doth it more ingender phlegmaticall humors, then any other, and the reaſon is, becauſe when much wine is taken, it is not fully digeſted, and whatſoeuer remaines in the body indigeſted, is conuerted into phlegme, and therefore of

wine by reason of the often exceeding therein is more ingendred then of any other thing. But wine being moderately taken, is more conuerted into blood then fleame.

. Next is demaunded, why strong wine comforteth the stomacke and hurteth the braine, but weake wine effecteth the contrarie? It is answered, the stomack doth digest, and digestion commeth of heate, therefore it seemeth to helpe the stomacke in digestion, because it addeth to the heate, which the weaker doth not. But wine the stronger it is, from it doe the more vapors arise into the head, and so much more hurteth the braine.

5. Next is demanded, whether wine or meate are the greatest comforters of naturall heate? To the which is answered according to *Mark* that wine: and the reason is, because it more easily & swiftly conuerteth into naturall heate, and doth more strengthen then meates doe. But meate, being couerted is of longer durance, and greater restauration.

6. Next is demanded, whether if wine be to be giuen to one that is weake, new

or

or olde be the more commended? To the which we answere, against the opinion of the vulgar, that in this case the new is better then the olde: & the reason is, because wine, by how much more it is new, by so much lesse it inflameth, and therefore in this respect better then the olde.

7. Next is demanded, why wine purged from his lees, is of greater strength & force, but lesse lasting. It is answered, because relying vpon no other element, it is euery way exposed to ruine, for the lees by sustaining and nourishing, is as it were the roote.

8. Lastly, it is demaunded, whether wine hurt the braine? To the which is answered, according to *Vack* that it doth: and *Galen* likewise affirmeth the same, though it strengtheneth the stomacke (when first receiued) & heate the blood, yet through the vapor it hurts the braine especially by replenishing them, but the vaines in drinking it.

CHAP. IIII.

Questions of flesh.

1. NExt is demãded, whether flesh roasted or boyled be more moyst? to the which is answered the roasted, that by the heate of the fire is hardned and roasted on the outward parts, whereby the humiditie and moysture is shut vp and retained within that it cannot go forth. But in that which is boyled, the outmost partes become softned and tender by the moderate heat of the liquor, that the moysture therein hath the freer vent and issue forth, and therefore meates roasted, although they seeme more drier without, yet within they are more moyst, and the boyled more drie.

2. Next is demanded, why the moone light doth more putrifie flesh that is killed then the heate of the sunne? It is answered, that there can be no putrifaction vnles heate & moysture conioyne together. Now the putrifaction of cattle is nothing else then a certaine desluxion lying hid

hid in the body, conuerting the ſoliditie of fleſh into humour, for heate, if it be temperate & meane nouriſheth humors, otherwiſe more violent, it extenuateth and drieth them vp, therefore of ſuch fleſh, the ſunne as it is more hotter, extracteth all the moyſture, and ſo drieth them vp, and corrupteth them. But the moone light, in which there is no manifeſt heate, but a kind of lukewarme influence increaſing the humour, doth the more and more ſuddainly the ſame.

CHAP. V.

Queſtions of Egges.

1. COncerning egges, it is firſt demanded, whether the yolke or the white be of more heate? It is anſwered, that amongſt all the humours of the body, the blood is the hotteſt, yet moſt temperate in heate: and therefore that which comes neareſt to nature of blood, is neareſt of the qualitie, of which is the yolke, and therefore the more hotter.

2. Next it is demanded, why the yolke

being put into water immediately descends to the bottome, but the white contrariwise swimmes on the top? It is answered, that the white of the egge is slimie and viscous, and cleaues vnto that wherevnto it is put, and therefore put into water swimmes on the top, but the yolke descends with it owne waight.

3. Next is demanded, why egges in birdes are of a more harder shell then those of fishes? to the which is answered, that fishes expose their egges in watrie and moyst places, and therefore need but soft shelles. But falles contrariwise in more hard and dangerous places, as vpon Rockes and hilles and such like, and therefore nature hath more warily prouided for them, and for their withstanding hurt and danger, vntill their young ones come to perfection.

4. Next is demanded, why egges in birdes are of greater quantities, though fewer in number then those of fishes? to the which is answered, that birdes are of greater heate then fishes, which is the cause of the greatnes of their egges, but the multitude out of the matter which

is

is the principle of diuision, and therefore becauſe fowles haue more heate then fiſhes, therefore the egges are greater in ſubſtance, but fewe in number, and ſo contrariwiſe of fiſhes.

5. Next is demanded, why egges in birdes are of diuers colours, and thoſe of fiſhes not? It is anſwered, becauſe the heate in birdes is more ſtrong, which doth ſeparate thoſe things which are of aduerſe nature, as the yolke from the white, &c. but in fiſhes the heate is more weake, and therefore cannot ſeparate.

What breakes the ſhell at the comming out of the Chicken?

6. It is anſwered, and that by a double reaſon, the one becauſe in that time the ſhell by a continuall heate and ſitting vpon, (as in ſome countries they are hatched in ſtilles by a continuall heate alone with ſitting vpon) becommeth tender and ſoft, as when laid in vineger nine daies together, ſo that the leaſt ſtirring effecteth it. An other cauſe of the breaking thereof, and that is the principall, is the

Defect of nourishment, the cause of expulsion and byrth.

the defect of nourishment, which at the end of her time is wasted in the shell, which the chicken finding, exposeth her selfe to seeke, and so breaketh it. As likewise the defect thereof, is the naturall cause of all other byrths.

7. Next is demanded, why the egges of fishes are round, and the egges of fowles are of a longer figure? It is answered, that heate moues to his centor, especially to a piramidall figure, as appeares in a flame of fire, that euer ascends vpward, & still ends in a poynt. And therefore because heate is more strong in fowles then in fishes, the egges of fowles are lõger, the fishes more round, because their heat being weake, disperseth it selfe thereinto.

8. Next is demanded, why some egges cracke in the fire, and other not? It is answered, that those most cracke in the fire which are of most windinesse, from the which when the shel is broken in the fire, out comes the wind with violence and noyse, and this most happens when the outward heate is strong, wherevpon if the egge of any fowle be put into such a fire,

fire, the ſhell is quickly broken, and the windineſſe comes out with great violēce and noyſe, which yet it doth not, if the heate or fire be but ſmall. But in egges of fiſhes, there is proportionably the great windineſſe, and therefore they cracke much in the fire, as we haue experience h e herring,&c.

CAAP VI.

Of fiſhes.

1. FIrſt it is demanded, whether fiſhes eate their owne ſpawne or not? It is anſwered, that they doe. Firſt, becauſe they are greedie and rauenous through the coldneſſe of their ſtomacks: and next, becauſe they are dull of ſenſe, and diſcerne not betwixt their owne and others, and therefore moſt greedily deuoure their owne with others.

2. Next is demanded, whether fiſhes chew their meate? It is anſwered not, the reaſon is, Firſt, becauſe if they ſhould chew it, they ſhould ſuperfluouſly ſwallowe the water to the ſuffocation of themſelues: Secondly, becauſe they

are

are gluttenous, and doe eate greedily, they swallow it whole vndeuided.

3. Thirdly, it is demanded, why raine is conuenient to fishes, and hurtfull to birdes? It is answered, that to fishes raine water is very conuenient, because it washeth in the sweet of the soyle, which being mingled in the waters, the fishes much feed vpon, & grow fat. But birdes are of an other nature liuing in the ayre, & supporting their bodies by the wing, which hereby their fethers being fastned together, their flight is hindred, and their vse and liuing taken away, and therefore more hurtfull for them then fishes.

CHAP. VII.

Heareafter followeth the Resolution of certaine mixt questions.

1. First it is demanded, why the Gout happeneth to them most commonly that eate many kindes of pulses. It is answered out of *Galen*, because they are hard and windie, and not easily digested, by reason of which indigestion they

they ate turned into phlegme from whence the gout most vsually hath her originall.

Phlegme the originall of the Gout.

2. Next is demaunded, why beanes being that they are windie by decoction, loose not their windnesse as Barly doth? to which is answered, that beanes are of nature more windie then barley, and because they are of a more grosse and compact substance, therefore more hardly altered, then barley which is more thin and easie. Wherefore saith *Hack* according to *Galē*, by decocting of beanes we lose not their windines, but by strong seething, we something diminish it.

3. Next is demanded, why the eating of figges breedeth lise? To the which is answered, that although figges of themselues soone putrifie & corrupt, yet haue they a propertie to present all inward corrupt humors they find in the body to the vppermost part of the skinne, and out of such humors are lise ingendred, although otherwise sometimes by sweatie and vnshifted linnen betweene the skin and that alone, as the two parents without any other materialls ingendred, to which

Why the eating of figges ingender lise.

which effect one merrily iesteth vpon a lousie shifter in this Epigr. as followeth.

By want of shift since lise at first are bred,
And after by the same increas'd and fed:
I cānot see why Crambo should haue many,
Since that is sure he shiftes as much as any.

Yet *Auicen* thus farre commendeth figges, that they cause a good colour in the face, by driuing the bloodto the outermost part of the skin.

4 Next is demanded, why wine being drunke after any rotten fruit tasteth bitter? To the which is answered, that from the fruit is deriued a certaine bitternes which remaineth vpō the tongue, which being mixed with wine maketh it of a bitter taste.

Next is demanded, whether new honie be better then olde? To the which is answered, that it is otherwise with honie then with wine, because the newest honie and the oldest wine is euer the best: and the reason is, because the nature of wine is moyst, but the nature of honie drie: the experience whereof may be taken

ken in medicine, where those hauing drie bodies are moystned with wine, as those that are moyst and phlegmaticke are dried with honie.

5. Next is demanded, why oyle in the top, wine in the middle, and hunnie in the bottome, is euer the best to begin with the last first? It is answered, because that hunnie which is best, is waightier then the other, and so sinketh downe to the bottome, and therefore in a vessell of hunnie, that in the bottome is euer the best. *To chuse Hunny.*

6. But in a vessell of wine the middle, because the bottome thereof is thickned with lees, and the top is troubled with ayre, whereupon the husbandmen knowing it not sufficient to keepe it in a close house, mine and digge deepe to lay it in the ground, so to remoue it from the ayre as much as they can, by which it is so manifestly hurt, that it is scarce conserued in a vessell halfe full, and therefore that in the middle remoued from these inconueniences is the best.

7. But that oyle which remaineth in the

the top of the vessell, or in a vessell halse full, is both the best and bettered thereby, because the ayre entring into it dries vp the vacuous and superfluous humour wherein it lies, so making it both of better taste and qualitie.

8. Next is demanded, why oyle sometimes is frozen, but wine more seldome? it is answered, that in oyle there is a cause of congelation being glutinous and thicke, which in wine there is not, being of a more liquid and strong vertue.

9. Next is demanded, why vineger being that it is most cold is neuer frozen, seeing that the coldest things are most apt thereunto? It is answered, because vineger is the most liquid amongst all other humors, and the most piersing and tart, which like the sea being alwaies respersed with his owne bitternes doth neuer freeze.

Next is demanded, why pepper and mustard doe knaw the outward skin and hurt the stomacke? To the which is answered, being opposed vnto the outward skinne, it worketh thereupon in his full [illegible] to corrode

and know, but being descended into the stomacke, the force thereof is abated through the qualitie and nature thereof, and so ceaseth in that effect.

An addition to the third Booke.

Hereafter followeth certaine Collections or snatches, of things most *materiall and civill, out of Albertus Magnus, Lemnius and others.*

Of the Longings of women.

A*lbertus* saith, that the longings of women most commonly haue their beginnings at the end of three moneths, especially conceiued of a female child, which is the time that the hayre beginneth to grow, and the effect thereof proceedeth of the abundance of cold and raw humors cõuerted within the womb. The reason oftentimes that they are indãgered, disappointed of their longings, growes through the vehement pursuite

and desire of the obiect presented to the minde, which is so extreame that it alters and stoppes the course of nature, and office of the members within, whereupon many times death ensueth, but most commonly to the child, for proofe whereof, a woman there was that longed for a bit of the buttucke of a man, and hauing obtained it was not satisfied, but likewise desired an other, which fayling of, shee afterwards was deliuered of two childrē, whereof the one was liuing preserued thereby, and the other perished.

Of the strength and power of Imagination.

IMagination according to *Lemnius* &c. is of that strength and force, that it makes the things to be, that many times it imagineth pre: As for example, it hath infected a body, by meere imagination that it hath taken infection, and so strong it is, that it makes a beggar a king, and a king a beggar, deceiues poore fathers, blessing their children for their owne, by appa-

apparance of ſimilitude. Informing wherof, the imagination of the mother is of no little force, as is witneſſed by the ſtorie of an Ethiopian Queene, which by her husband of the ſame kind, conceiued and brought forth a childe, of a delicate hew and complexion, by fixing her eyes and intention in the art of her *Venus* vpon a beautifull picture that hung before her. To which effect Syr. *Tho: Moore* likewiſe in an Epigram and other writings of his, wittily ieſteth at one, who exceedingly doted on his childe, becauſe it ſo truly reſembled him, when his wife and ſome other knew as he addeth, it was begot when he was not at home: for which ſimilitude he thus giueth like reaſon, the ſtrong imagination of the mother dwelling vpon her husband, in the thought of his wrong and feare of his returne, had power to create in this act, his ſimilitude of body, by his preſence in minde. And this likewiſe is the reaſon faith an other, that children are ſometimes like their vnkles, grandfathers or others, the more intention of thought moſt commonly ſeated vpon them then ſtrangers. And

Godfrey of Bulloigne.

therefore we conclude it of more certaintie to iudge our children our owne, by their inclination & disposition drawing neare vnto ours, then by the outward Phisiognomy or feature.

Whether Monstrous Byrths, or Abortiues of reasonable soules, *shall be partakers of the Resurrection.*

IT is answered, that whatsoeuer indued with humane forme, and takes from our first parents, the due order of their naturall procreation and byrth, although monstrous in shape, and deformed in habit, requiring the gifts of reasonable soules, shall be partakers of the resurrection, yet those things which present nothing but the shape of man, and commixt with other creatures, exercising their actions otherwise then men, they haue no part of this promise, nor shall haue the honor of renouation at the latter day: such are Fawnes, & Satyres, Centaures and Syrens, and such like, but for the other borne and begot of reasonable soules,

ſoules, they ſhall be raiſed vp, and their deformities done away. But for ſuch vntimely byrthes whoſe bodies vncompact and deſtitute of reaſonable ſoules, deſeruing not the name of humane creatures, ſhall not be raiſed vp againe. And therefore we conclude, that whatſoeuer is brought forth of humane ſeed, and not ingendred of the concourſe of vitious and ſuperfluous humors, although nere ſo deformed, hauing once receiued the breath and ſpirit of life, ſhall be raiſed vp at the latter day, and made beautifull and perfect.

What it is that prickes the conſcience guiltie of any notorious crime.

A Con: & Scio.

THe conſcience, the true witneſſe of Gods diuine power and iuſtice, ſeated in the boſome of euery liuing man, by that finger that made all men and creatures, as the faithful teſte or witneſſe, to approue or condemne to our ioy or griefe, the whole actions of our liues, ei-

ther good or euill, performed or intended: The force whereof is so great, that in it owne puritie it acquites a middest a thousand condemnations, but tainted condemneth it selfe, where no man accuseth: It is like the vpright iudge that will not be corrupted, but lay open the owne bosome, euerpresenting the most scarlet sinnes, and such as we would labour to put from vs, and wash away in wine and strong drinkes, or forget with meriment, setting them before the face and forehead of him that committeth them, with the deserts and punishments due vnto them, from which continuall apprehention and terror, as our naturalists do obserue, is stroken a thrilling and coldnesse into the blood, and a retyring of it selfe into more inferior parts, which feare and apprehention of iustice, an instinct of that diuine impression, suddenly strikes and startles, thereby causing as it were a sensible compunction or pricking in the breast, and by which terror of the minde, and inordinate retirement and shrinking of the blood and spirits, the countenance becommeth pale and meager,

ger, the body and all the parts thereof deficient. For as faith *Salomon*, the body will beare his infirmitie, but a wounded and broken ſpirit who can ſuſtaine?&c. *Pro:*

Of the Dangerous, Clymactericall yeares, and daies *of a mans Life.*

EVery ſeuenth yeare throughout a mans whole life, is a Clymactericall and dangerous yeare, likewiſe the 9. and 63. yeare which olde men very hardly eſcape. *Dang: yeares of a mans life.*

There are likewiſe in the yeare three dangerous mundaies, to begin any buſines, to fall ſicke, or vndertake any iourney, viz. *3. Dang: Mũdaies.*

The *firſt munday in April*, which day *Cayne* was borne, and his brother *Abel* ſlaine.

Second *Munday in Auguſt*, which day *Sodome* and *Gomorah* were deſtroyed.

The Laſt munday of December, which day *Iudas* was borne that betrayed Chriſt.

Of the strange nature of the Cocke.

THe Cocke, as *Pliny* writeth, and as our owne experience witnesseth, is a bird not great, yet of that height and courage, that it rather dieth in fight then yeeldeth to his aduersarie, of that piersing voyce, that it daunteth the Lyons courage, of that obseruance and intelligence, that he distinguisheth houres, and seasons, and whereas all other creatures after the act of venery, are dull and melancholy, onely the Cocke, the cuntrey horologe, as one tearmeth him, is otherwise, as appeareth, by the afterclapping of his wings, sprightly rowsing of himselfe, and sending forth of his note, yet in his age, it is obserued, as at 5.8.12. 14. yeares, sooner or later in some then in others, he layeth an egge, which is round and small, in some hole, or hedge, which by sitting vpon, hee bringeth forth to some venemous serpent, or other thing, but most commonly to the Basiliske, a serpent

ſerpent that poyſoneth by his breath or ſigh: As *Affrica* and ſome parts of *Garmanie* do witneſſe, as our poet writeth to that eſſect.

To lurke far off, yet lodge diſtruction by,
The Baſiliske doth poyſon with the eye.

Of the ſtrange nature of the Wolfe.

P*Liny* likewiſe noteth of the Wolfe, a creature outwardly reſembling a dogge, yet for her vnderſtanding in ſome degree drawing neare vnto man, that minded to make prey vpon any thing, as by extremitie of hunger oftentimes inforced thereunto, ſhe firſt ſuruaies the likelihood of aduantage to be made againſt her, which if ſhe find too able for her ſingle incounter, ſhe preſently by howling drawes together more of her cumrages, which ſo aſſembled, deuoure either man or beaſt. And it was credibly informed me by a friend of mine long reſident in Ireland, of one that trauelling in

an

A strange and true story.

an Euening betwixt two townes, in that country some three miles distant, was three seuerall times set vpon by a wolfe, from whose Iawes by his sword he so oft deliuered himselfe, approaching neare the towne whereto he was bent, he incountered a friend of his trauayling all vnarmed towards the towne frō whence he came, vnto whom, (aduising him of his perill, and assault, accounting himselfe secure so neare the towne) he lent his sword, now hauing parted and diuided themselues some little distance, this olde wolfe sets vpon his new guest, who finding him armed with the others weapon, presently leaues him, making after the other with all speed he might, ouertooke him before he came to the towne, assaulted and slue him. *Pliny* likewise addeth, that the breath of a wolfe who euer it breath vpon maketh hoarse.

Breath of a Wolfe maketh hoarse.

Of the Tyger, and Elephant.

THe Tyger as *Gesner* and *Pliny* make mention, is of stature not great, yet of foot the swiftest of many swift-

ones,

ones, which is noted of her in the pursuit of her young, fetcht off when she trauelleth for prey, which when she returneth and findeth not, she presently coasting the country about, in a moment ouertaketh her fellon, that many miles was before her, which he warily obseruing as behoueth his safetie and cunning, perceiuing her comming, setteth downe one of her yoũgones, which she taking vp in her mouth, seeketh no more till she haue brought that home to her furre againe, how farre soeuer in distance, which there once deliuered, out she maketh againe, and vnlesse more speed preuent, or cunning preuaile, shee recouereth an other, which sometimes by looking glasses and such like layed in her way, wherein viewing her selfe, or the like of young, she amazedly stayeth, so hindered and disappoynted, loseth the substance for shadowes, which when she perceiues, returning with rage, she furiously assaulteth what ere she meetes in her way.

It is likewise obserued in his naturall historie by our former author, that the worst things are euer most plentifull, the last

last more daintie and rare, as is approued by the example of a field mouse there mentioned, who euery moneth bringeth forth 33.young, whereas the Elephant a creature of strength and vse, goeth thirtie sixe moneths to be hardly deliuered of one.

Of the Excellencie, vertue, and nature of stones.

Turcoyse stone.

THe Turcoyse stone, if the wearer of it be not well, changeth his colour, and looketh pale & dim, but increaseth to his perfectnes, as he recouereth to his health, with which our Poet thus accordeth in his comparison.

As a compassionate Turcoyse that doth tell,
By looking pale the wearer is not well.

Many other pretious Iemmes there are, that loose their vertue and splendor, worne vpon the finger of any polluted person, and therefore leaud and vncleane liuers, such as defile their bodies with women,

women, neuer adorne themselues with these dissenting iewells which would blush at their shame, and betray their subburbes. A rich inuesture saith one they are, but of small vse in our daies, hardly meeting with a finger that spoyles them not.

Likewise that there is both excellent beautie and vertue in these, as in other of that kind, may appeare in the care which *Moses* had to adorne the vesture of the high Priest with 12. Iemmes, which also *Ezechiel* and S. *Iohn* in his *Apocalips* haue remembred, in which there were not onely beautie and colour but maruellous effect.

In the end of *August*, the Moone increasing, there is found in the swallowes bellie a stone of excellent vertue, for the cure of the falling sicknes, and which driues vp the thinne and gluttinous humors wherevpon it is chiefely ingendred. *Swallowe stone.*

There is likewise found in the head of an olde toade, a stone very pretious against all inflamations and swellings, as bytings of venemous beasts, poysonings, *Toad stone.*

and

and such like.

arpe one. Likewise there is sometimes found in the head of a carp, a stone that stancheth all bleeding at the nose.

A Direction for studie and art, deliuered by a Gentleman to his sonnes, for there securer election and choyse, wherewithall, shewing briefly his opinion what studies are most *painfull yet least profitable, what contrariwise, of most worth to be imbraced, or vanitie to be reiected.*

iuinitie. FIrst for Diuinitie the highest, best and primarie electiō in the world, though it be not thy profession, let it be thy studie, knowing that if ignorance of the lawes of a temporal king, cannot excuse, how much more in this superior degree and offence shall it be nullified, and because all other art and studie in the world is vaine, that is not by some relation intended to this knowledge and practise.

awe. Secondly for lawe, if thou wouldest be soone rich, soone practise, so shall other mens

mens diſſentiõs be the cauſe of thy peace: the breath which euery man ſpends in vaine, ſhall not paſſe from thee without value: nay as it ſhall be thy profit to ſpeake, ſo ſhall it be thy gaines to keepe ſilence, and for the calling it may be honeſt, ſo thy conſcience therein be iuſt.

For Phyſicke, I know not how the practiſe ſhould be bad, ſince the ayme thereof is ſo good, for health being a iewell to euery man, which when it is to be bought at the hands of the Phyſition, may be valued accordingly. *Phiſick.*

For Aſtrologie, and the ouer tedious obſeruation and iudgement of the ſtarres taken from the vanitie of the Chaldeans, who were beleeued of their imperites, that by the influence of planets, and ſecret relations therein, they were as gods priuie councellors, ſolely to diſcerne and prognoſticate the euents and deſtinies that ſhould befall them, throughout the whole courſe of their liues: the folly of which men the Prophet *Eſay* thus mocketh, Let the wiſeman and Sages of heauen, with their obſeruations, predictions, and knowledge, ſtand foorth and *Aſtrology.* *Eſay.* 10.

ſaue

saue there. And likewise *Hieromie* in an other place, feare not the predictions by the heauens, because the lawes of the people are vaine, or their demonstrations, because they are deceitfull: which words, yet condemne not altogether the vse of Astrologie, which hath some end and profit, but condemneth those professors, which make vaine ostentation to the people, of certainties, by vncertainties.

Chyromancy. Next vnto this is the vanitie of Chyromancers, which by taking their direction from the lines of the hands, do exceedingly trifle and deceiue, running into significant errors, by the vnsignificant traces thereof, to which small credit is to be giuen.

Alchumy. Like vnto these, or if other more vaine, are Alchymists, which professing to turne their brasse into siluer, or their siluer into gold, turne all into vapour, which turneth to nothing, this hath the fairest ayme, but the rarest hit of all other, the greatest hope, but the smallest cõfort in the way, in so much, that I had rather misse the one, then sorrow in the other.

Nygro-

Nygromancie is an art by which the bodies, or rather the ſemblance of thoſe in their graues are raiſed vp and queſtioned, as we read *Phytoniſſa* to haue done, by a feined and deceitful repreſentation, of the body of *Samuel*, to gratifie *Saul*, the King.

Nigromancie.

Kings. 1.28.

Like vnto theſe are *Hydromancie* and *Pyromancie*, which worke by the water and the fire. Likewiſe Augury or diuinatiõ by byrdes, by their ſinging, chirping, or ſuch like.

Hydromancy.

Pyromancie.

Augury.

Heereafter follow ſome fewe Receits of *Albertus Magnus*, and our *former Author.*

To powre ſcalding oyle or melting lead into the hand, and not *be burned therewith.*

ANnoynt the palme of your hand with the Iuice of Mallowes or Mercury, and you may doe it for a ſpace but not long, being two of the hotteſt liquors that are, into which if you put

but Tin or lead they presently melt, which water or any other liquor besides effecteth.

To keepe Inke from freezing.

PVt three or foure droppes of Aquavita into the Standish, and the Inke will not freese, though the weather be neuer so hard.

Of the strange effects wrought *by some members of the Owle.*

TAke the heart of an Owle, and his right foote, and put it vpon any one that sleepeth, and he shall reueale vnto thee whatsoeuer he hath done, or whatsoeuer he knowes, that thou shalt aske him, and this hath bene experienced of late time.

Of the Want or the Mole.

THe Want or the Mole is a creature of strange effect, as the Phylosopher conceiue,

conceiue, who being put into the neast of any bird, can neuer bring forth her young, as also the water wherein she is decocted being rubbed vpon any thing, A A. that was blacke, immediately changeth it into white.

Of the strange effects of some parts of the Blackbyrd.

IF the quilles of her right wing be taken and hung vp in a house by a red thred, no creature can sleepe in that house vntill they are taken downe, and if the head thereof be put vpon any one that sleepeth, they shall reueale vnto thee all their secrets with a loud voyce, as hath bene experienced.

A way to make Doues increase and multiplie.

A *Vicen* saith, that *Aristotle* was of opinion, that if the milke of a woman twise maried ouer, put into a vessell

of glasse, and either buried or hung vp in the doore where the Pigions flye out and in, they would keepe together and increase too infinite numbers.

To vntie a knot without touching.

GOe into a wood, and finde where a Pye hath buylded her nest and hath yong ones, & tye some string round about the hole where she goeth in, the which when she shall perceiue, she immediately flyes for a certaine hearbe which she putts to the knot, which presently breaketh it, then falleth the hearbe downe, which thou mayst take vp and reserue to such a purpose.

HERE-

HEEREAFTER FOLlow the Propoſitions and Reſolutions of certaine mixte Queſtions, Collected out of ſundrie Authors.

Wittie, Pleaſant, and Profitable.

Queſtion 1.

CHRIST bids vs be wiſe as Serpents; Wherein conſiſtes the Wiſedome of the Serpents?

Anſwere.

1. That in the Spring ſhee caſtes her olde skinne, to inueſt her in a newe.

2. That ſhe will defend her head aboue all things. 3. That ſhe ſtoppes her her eares at the voyce of the Charmer.

4. That carrying poyſon alwayes in her mouth, ſhee euer puts it out before ſhe drinke.

Queſt: 2. Whether God created hurtfull creatures, as Scorpions, Serpents, and ſuch like?

Ans It is answered; There are some that seeme euill to vs, which yet are not simply euill of themselues, *For no substance is euill of it selfe.* And the Script: teacheth vs, that Serpents were created amongst other creatures; yet GOD pronounced that all were good. But that some creatures are now hurtfull to man, those are not to be attributed to the first creation, but to the second, after the relapse or fall of Man; who (if he had frõ the first perfisted in dutie to God) neither the striking of Serpentes, Beares, or other creatures should haue bene offered vnto him. But ouer these hee should haue borne an vncompelled dominion: and likewise, by them haue bene willingly acknowledged the gouernour.

Quest: Whether the water or the earth be the greater?

Ans: It is answered, that the water is bigger then the earth. The Ayre bigger then the water, and the fire bigger then the ayre.

Quest: 4. How many and what creatures are those that liue onely without meate?

Ans: There

Anſ: There are foure only which liue meerely out of their elements without any other ſuſtenance viz:the Chamelian by the ayre. The Want or Mole, by the earth. The ſea-herring onely by the water, and the Salamander meerely by the fire.

Queſt: 5. What is the reaſon that hearbs that are planted in the earth by man, proſper and grow vp ſo ſlowly, although well manured & excellently applyed euery way, when as weedes and ſuch like growe vp haſtily of themſelues without either tillage or toyle?

Anſw. It is anſwered, that the earth is to the one as a ſtepmother, to the other as a true parent, and therefore thoſe which are her owne ſimply, and naturally, ſhe the more cheriſhes, when to the other but as Baſtards, ſhe giues not ſo much nouriſhment.

Queſt: 6. What is that, that is too hard for one to keepe, enough fot two, and too much for thee?

Anſw: A ſecret.

Queſt: 7. What things doth eyes moſt betray, that a man would keepe ſecret?

Answ: Loue, and drunkennes.

Quest: 8. What is that, which of running becomes stayd, of soste becomes hard, of weake becomes strong, and of ꝑ which is manifold, becomes but one?

Answ: The answere is, that it is Ice.

Quest: 9. Whether Christall were euer Ice?

Answ: It is answered, that those waters which are congealed with a continuall and daily cold, as by the space of 10. or 20. yeeres, are called christall, by reason of their transpareme, and are for the most part found vpon the Alpine mountaines, eleuated into the face of the North, and so hard that they neuer after melt, or scarce yeeld to the Hammer.

Quest: 10. Why Cittizens are commonly of lesse stature then other men?

Answ: It is answered, first, because they liue most in the shade, and secondly, for their too much and early salacitie?

Quest: 11. Why Cattes and whelpes are brought forth blinde?

Answ: It is answered, that drawing neare to their maturitie and ripenes, they wound and pearse the matrixe with their

clawes,

clawes, whervpon by their dammes they are haſtily imperfectly caſt out before their time.

Queſt: 12. What Liquor of all other ſooneſt extinguiſheth the fire?

Anſw: It is anſwered, that Vineger for the exceeding pearſing coldnes, and eagernes it hath.

Queſt: 13. Why blood iſſues a freſh from an olde member or wound long agoe dryed vp, the murtherer approaching neere vnto it?

Anſw: It is anſwered, our Naturaliſts obſerue diuers naturall cauſes to effect the ſame, yet thoſe for their vncertaintie we meddle not with. But this it is, that murder ſhall not be concealed or vnreuenged, and to that end the blood of the ſlaughtered cries for reuēge at the hands of God, and by this meanes to man often approueth what is doubtfull.

Queſt: 14 What waters are thoſe that aſcend higheſt of all other?

Anſ: The teares of the faithfull, which God gathers into his Bottells.

Queſt: 15. How many ſeuerall wayes ſince the beginning of the World e hath

God

God brought forth man?

Answ: Foure wayes, as *Anselme* obserueth, which are these : First, a man, without the helpe of eyther man or woman, as *Adam.* Secondly, Woman out of Man, without the helpe of woman, as *Eue.* Thirdly, by both man and woman, according to the common course of Nature. Fourthly, of woman without man as CHRIST.

Quest: 15. What is the most beautifull thing in the World?

Ans: One answered, the Sunne; But an other replied, Blind men saw not that, because they wanted their Eyes: & therefore he concluded, that vertue was much more splendent, which euen the Blinde men might beholde perfectly.

Quest: 16. What is the strongest of all things?

Ans. One answered, Wine: another, a King: a third, a Woman: and all these are very powerfull: but truth is strongest of all, which ouercomes all things.

Quest: 17. Who is the greatest opposer of this truth?

Ans: One answered, the Pope, as *Balaus* re-

recites him. For(ſaith he) whatſoeuer he praiſes is worthy of diſpraiſe:whatſoeuer he thinkes is vaine:whatſoeuer he ſpeaks, is falſe:whatſoeuer hee diſlikes, is good: what euer he approues euill: and what euer he extolls, infamous.

Queſt 18. Of all Fiſhes in the Sea, which doe our Naturaliſtes obſerue the ſwifteſt?

Anſ: The *Delphins*, which ſwimme faſter then Byrd or Arrow flyes, which Fiſh of all others is moſt dangerous to Marriners.

Queſt: 19. What little Fiſh is that in the Sea, that hath the greateſt ſtrength?

Anſ: The *Rhemora*, a little fiſh, of halfe a foote long, yet will ſtay (by faſtning vpon) a ſhippe vnder ſayle, with winde and tyde.

Queſt: 20. What thing is a Lyon moſt afraid of?

Anſ: The crowing of a Cocke, and the noyſe of a Cart-wheele?

Queſt: 21. What difference of dayes is there of the Chriſtians, the Iewes, and the Turkes Sabaoth?

Anſ. The Chriſtians keepe their Sabaoth

oth on the Sũday: the Iews on the Saturday: & the Turks on the Friday: in scorne of (CHRIST) that was that day crucified.

Quest: 22. To whom may a man best commit his secrets?

Ans: To a common Lyar, for he (thogh he tell it) shall not be beliaued.

Quest: 23. What is Death very fitly resembled vnto?

Answ: To a Woman, or a shadow: For seeke it, and it flyes you: Flye it, and it seekes you; and so a woman.

Follow a shadow, it still flyes you,
Seeme to flye it will pursue:
So Court a Mistris, shee denies you.
Let her alone, shee will Court you.

Qu: 24. What were the names of those 2. theeues, that were crucified with *Christ?*

Ans: Dismas & Gesmas, Dismas the happie, and *Gesmas* the infortunate: *Gesmas damnatur: Dismas ad Astra leuatur.* Betwixt which two (as one writes) when Christ was, if euer goodnesse were in the middest of wickednes, then it was.

Quest: 25. Which number of all other, is the most vitall amongst men?

The

Answ: The eight, because eight soules only was preserued in the Arke, and eight onely in the scripture, mentioned to be raised from death to life.

Quest: 25. Why almost amongst all nations the name of God is expressed in foure letters?

Answ: The learned do agree, that it is done, partly from the imitation of the Hebrewes, but more especially they conclude it from the meere prouidence of God, which otherwaies could not be, as amongst the Latines it is *Deus*, the *Egiptians Theut*, the *Persians Syro*, the *Magistians Orsi*, the *Hebritians Adni*, the *Gretians Theos*, the *Arabians Alla*, the *French Dieu*, the *Germanes Gott*, &c.

Quest: 26. There are three things especially wonderfull in Christ, by their coniunction, and what are they?

Answ: God and man, a mother and a Virgin, faith and mans heart to beleeue this. S. *Barn.*

Quest: 27. What is the auncientest of all things?

An: God, because he had no beginning.

Quest: 28. What are those things that cannot be defined?

The

Ans: The School-men affirme (GOD) for his exceeding Formositie and beauty: Sinne, for the exceeding deformitie, and loathsomnesse, the first matter for the exceeding informitie and inexistencie.

Quest: 29. What is the strongest thing in all the world?

Answ: *Thales Milesius* answered, *Fate*: because it ouercomes all things.

Quest: 30. How many letters are there in the holy tongue?

Ans: 22. As many as there are bookes in the old Testament. Of which one thus further obserues, that as 22. letters forme our voyce, so 22. bookes containe our faith.

Quest: 31. What three letters are those that make vs both bondmen and free?

Answ: They are EVA, which inuerted are *Ave*, the Angells salutation.

Quest: 32. What two letters are those that young infants first cry out vpon?

Answ: E and A, according to the Poet.

Clamabunt E. A. quotquot nascũtur ab Eua;
All cry out vpon E. and A. that are borne of Eua.

All

All that are borne come crying into the world vpon these two letters, but only *Zoroastes*, of whom it is read, that he was borne laughing, who as *Plyny* notes was the first finder out of Magicke.

Quest: 33. What comparison is there betweene Prophets and Poets?

Answ: Thus much, according to the verse.

Prop. *Isti de rebus predicere vera futuris,*
Poeta. *Hi de preteritis dicere falsa solent.*

Which is thus englished.

Prop. *Of things to come, these truly make vs know.*
Poets. *When th'other of things past do fastly show.*

Quest: 34. Which is the best verse in all Virgil?

Ans: *Æneid. 6. Discite Iusticiam moniti: & non temnite diuos.*

Quest: 35. Which is the worst in all Virgil?

Æneid. 7. Flectere si nequeo superos Acharonta mouebo. (Ouid?

Quest: 36 Which is the worst in all *Ouid: de arte amand:*

Semibenemq; virum, semi virumq; bonem.

Which

Quest: 27. Which is the best of all *Tullies* Epistles?

Answ: The best and longest of all that is extant, is *ad Q. fratrem propretorem minoris asiæ,* most excellent and worthy the reading it is.

Quest: 28. What is the wisest of all things?

Tina: Mylest: Answered, Time, for it findes out all things, teacheth, and altereth all things.

Quest: 29. What people are those that haue but one day and night in a whole yeare?

Answ: Those that liue vnder the pole articke, for to those the sunne neuer ascēds, the *Horizon* 24. degrees, nor comes vnder it, so that they haue sixe signes aboue and sixe beneath it.

Quest: 30. Whether Battes may be reckoned amongst the number of Byrdes or mice?

Ans: The Bat possesseth such an euennes betwixt both, that she cannot iustly be said to be absolutely either the one or the other, for she hath wings but no pennes, she flies but in the euening, she ath

hath teeth which no Byrd hath, and ſhee nouriſheth her young with milke, which no bird doth: yet becauſe ſhe hath wings and flies, we reckon her amõgſt the number of byrds.

Queſt: 39 What byrds are the moſt wicked, but the ſhorteſt liued?

Anſ: *Sparrowes*, which for their much wantonneſſe and ſalacitie, liue not aboue two yeares.

Queſt: 40. What creatures of all other, are the moſt longeſt liued?

Anſ: Man, the Dawe, the Hart, and the Phœnixe, whereas moſt other compared with them are ſhorte: The Hare, liuing but 10. years, the Cat as many, the Goate but 8. the Aſſe, 30. the Sheepe 10. the Dogge 14. and ſomtimes 20. the Bull, 15. the Oxe, becauſe gelded, 20. the Sowe, and the Peacocke, 20. the Horſe 20. or ſometimes 30. the Doue 8. the Turtle 8. the Partrich 25. &c.

Queſt: 41. What creature of all other, ſheads teares at his death?

Anſ: The Hart, that fearefull and drye creature, that brayes after the Waterbrookes. *Pſalme.* 42. 1.

Quest: Whether was the Egge or the byrd first?

Ans: The reason of this cannot be vnnot bee vnderstoode naturally, since the egge without the bird, not the bird without the Egge, could be brought foorth. But wee are to vnderstand, the first ranke of creatures were immediately frō God, without any secondary causes: And this great difference there is betwene God, the first nature, and the second nature.

Quest: 42. How many miles is the Earth in circuit?

Ans: The Astrologians are of opinion, that it is 5400. But howsoeuer in respect of the Heauens, they conclude it but a poynt, where euery Starre (in the eight Sphere,) is esteemed bigger then the whole circumference thereof: where if the bodie of the Earth should be placed in like splendor, it would hardly appeare.

Quest: Whereabout is the Center, or middlemost part of the Earth?

Ans: Some are of opinion, that the Center of the Earth is neare the Mount-*Taurus*: *Ptolemaeus* thought it vnder the Æqui-

Æquinoctiall line: *Strabo*, at *Parnassus*, a Mountaine iin *Græcia*: *Plutarch* was so opinioned likewise. But most of our Ecclesiasticall writers, haue thought *Iudæa* to be the middle of the Earth: and *Ierusalem*, the very poynt.

Of which opinion was Saint *Hieronme*, *Hylarius*, *Lyra*, and others: according to the Psalme, *God hath wrought saluation in the middest of the Earth*. That is, at *Ierusalem* by his Passion.

Quest.44. How many are the properties of good Wine?

Answ. As many as there are Sences in the bodie of Man: For to good Wine, should euery Sence haue a relation:

(*viz*)

First, To the sight good colour, pure, and cleare.

2. To the hearing, being powred foorth, a sparkling and speaking noyse.

3 To the taste sweetnes.

4. To the touching coldnes.

5. To the smell, sweete odour.

Quest:45. How many are the veines in the body of man?

That euery thing we doe may vaine appeare:
We haue a vaine for each Day in the yeare.

Quest: Howe many Bones are in the body of Man?

Ans. It is answered according to *Galen, Hypocrates*, and others, that there are in the body of Man, 248. which are thus singly collected; In the head 49. in the breast, 67. in the armes and handes, 61. in the feete, 60.

Quest: What thinkest thou of this Question: Whether the Drunken man drinkes vp the Wine, or the Wine drinks vp him?

Ans: It is eyther; For when thou hast the wine in the cuppe, it is in thy power: but when it is in thy body, thou art in the power of it. For when thou drinkest, thou takest the wine for thy pleasure, but after thou hast drunke it, it takes thee for his pleasure: First, it is a seruant, and yeeldes it selfe to the Drinker; but afterwardes, spreading it selfe into the veynes, it becomes a Master, and is like Fire in the top of the Chimney.

Quest: 48. In a certaine Banquette, much Wine beeing giuen to *Diogines*, hee powred it downe vppon the ground, and being asked the reason why hee spilt it?

Ans: Answered, If I drinke it, I not onely then spill it, but it also spills mee.

Quest: 49. What were those 3. things that *S. Austin* desired to see?

Ans: *Rome*, in her flourishing Estate.

2. To heare *S. Paule* preach.

3. To see CHRIST in the flesh.

Quest: 50. *Plato* gaue thankes to *Nature*, for foure thinges: and what were they?

1. That he was a man, and not a beast.
2. That he was a man, and not a woman.
3. That he was a *Græcũ* & not a *Barbarũ*.
4. That he liued in the time of *Socrates*.

Quest: 51. How many wayes doth man fall?

Ans: The question is infinite; We dye a thousand wayes, though wee are borne but one.

Sunt hominum Morbi mille,
Sed vna Salus.

Hee hath a thousand diseases,
and but one health.

Quest: 52. How may men drink wines and strong drinks, and not be drunke?

Anse: By eating before some bitter Almonds: whose nature, are to suppresse the strength thereof downward.

Quest: 53. The Dluell asked a holie man these three questions.

1. What was the greatest wonder that euer God made in a little circuit?

The Holy-man answered, the Face of man, that being all of one substance and forme, there shuld not be found in all the world, 2. men the Faces like in all things, and that in so small a roome God had blazed all the sences.

2 Whether the earth were higher then (the heauen?

To the which hee answered, that the Body of CHRIST, which is the substance of the Earth, as from *Adam*, was exalted aboue the Heauens, and so the earth to be higher.

3. How much was the distance, betweene the heauen and the earth?

To the which the holy man answered, not containing himselfe any longer with patience: thou knowest the space better then I: For thou measuredst it whē thou

fellest

fellest from heauē, so neuer I, at the which speech, the Diuell vanished away.

Quest: 54. Since *Adam* and *Mathusalem* liued 900. and odde yeares, it is demaunded, Why God neuer suffered any to accomplish 1000?

Ans: It is answered: The most of the Learned are of opinion, that this is not without some deepe mysterie: and which may bee, because a 1000. yeares hath a type of perfection: God neuer suffered any to fulfill it, to shewe that there is no perfection in this world.

Quest: 55. *Aristotle* being demanded, what was the fruite to himselfe of all his Philosophie?

Ans: Ansered; To doe those things of mine owne accord, which others doe by compulsion.

Quest: 56. What is the perfit vse of bookes?

Answ: They teach wisdome, augment knowledge, Record things past, foresee things to come: cause the dead conferre with the liuing: compare times past, with times presēt; so making al times ours. And to cōmend thē thus further as *Tully* doth;

Of all other, they are the most famous houshold-stuffe, and sweetest Companyons: most frugall, most mannerly, which chide nor brawle not, but commaunded, Speake: and so likewise keepe silence, ready to all obedience: teaching Sobritie to young-men, giuing solace to olde-men, and Riches to poore men.

From whome thou shalt neuer heare any thing, but when thou wilt, and as much as thou wilt: and which to vs, because our minde containes not all things, are a second memorie.

The

John de Saunton Anno Domi
1668
John Stanton Anno Domi
1668
John [illegible]

THE FOVRTH BOORE, and fourth and last Course, serued vp to the Phyloso: Banquet.

PROHEME.

NOw fourthly, wee are to conclude and set downe some honest mirthes and recreations, fitte to exhillerate and solace our bodies and mindes at our Tables, which are to be serued in like Carawaies at the end of our feast, for the better sweetning and making vp of the pallat, according to our English manner, as the Poet obserueth which is —— to regreet

The daintiest last, to make the end most sweet.

For as in humane actions, nature oppressed with wearinesse, and waking, is comforted and refreshed by ease and rest, so the

the wearinesse of the minde, must likewise be abated, by her comforts and preseruatiues, recreation and delight, which are as it were the rest of the spirits, which to the ingenious and studious nature most be obserued, to make choyse of such as are called liberall exercises, no way preiudising goodnes or vertue. As it is read in the collections of the fathers, that when the blessed S. *Iohn* the *Euangelists*, was scandalized sporting with his fellow Disciples, he spake vnto one, bend the bow which is in thy hand, and hauing so done, he commaunded him to bend it more. And he answered, I feare it will be broken, euen so saith he will the minde, if sometimes it were not slacked, by solace and recreation, and therefore honest mirth, simply vsed, and seasonably applyed, is both requisite and tollerable, and fit to be vsed, as now a little laughing at the end of our banquet.

Direc-

Direction for Discourse and Cariage at our Tables, as

Also concerning Inuection and Iestes.

OF which saith *Macrob:* 40 *Satur:* that they are of two sortes, one that openly and directly leuells and strikes. The other, that couertly and obscurely carries it ouer as with a wittie morall. The first of which is altogether to be auoyded at our Tables, as scurrilous and dangerous. For as one that stands vpon a giddie footing is easily thrust downe, so in our cuppes oft times a little exception turnes to great furie, and therefore such inuections of offence are to be auoyded and forborne, yet because we would not be mute and dumbe at our Tables, we thus counsell him that would be an acceptable guest, yea an inciter to discouer and reason, to propound questions easie to be answered, laying them sometimes neare the professions or knowledge of those with whom we are, knowing that euery man loues to speake according to his

his knowledge and education, because euery man ambitious of admiration, is willing to manifest his vnderstanding, especially occationed by others, for in so doing he manifests the fruit & end of his labour, which he would haue willingly done of himselfe, but for ostentation: for as the ould verse speakes well to this purpose,

Et cire tuum nihil est, nisi tos cire hoc sciat alter.

Thy knowledge, small auailes thou owest,
Vnlesse a mother know thou knowest.

Therefore with the Astronomer, question but the starres, with the Trauellor the estate of Countries, & either of them will relate you things incredible without a strong faith: Souldiers and Martialists would be put in mind of their dangers, and deliuerances, and then like a bell set in hand, they will presently ring with their owne waight, vnto whom lend but eare and admiration, as a Poet and verses, and thou winne him for euer, digest his viandes with *Nectar* and *Ambrosia*. For euery man as I saide before, is carried

carried with his facie & zeale, & therfore loues to heare that his owne conceit doth best relish: he that loues hũting, delights to heare of his hawke and his hound, the field and the forrest. The wanton and effeminate, lasciuiouswanton discourses, tending to his luxurie : whereas on the other side, it is bitter and vnrelisht, to be questioned before a multitude, things whereof we are ignorant, and vndelighted, beeing thereby compelled to confesse, either our want of knowledge, or otherwise to answere from the purpose : and therefore we aduise no man to occation such an argument intended to his owne glory and others disgrace, but to run with the current of humor and occasion: Euer respecting the reuerend and aged. And for as much as conuenient discourse and mirth, is as acceptable at our tables, as our bowles of wine, we will produce for our imitation, two, that wee finde most fluent and harmelesse in this kind. *Tully* and *Placitas*, the former of which, inuited on a time to supper with *Pompey*, not comming till after the end thereof, one tolde him he came

too

too late, No saith he I come too soone, for I find nothing readie. An other time espying *Lentulus*, a man of very small stature, wearing a large and heauie weapon by his side, asked who had tyed *Lentulus* to his sword. An other time seeing the picture of his brother *Quintus Cycero*, drawne to the breast with great lyniaments, he being a man of little size, thus iested; My halfe brother is greater then my whole. *Augustus Cesar* likewise was a Prince much affected herewith, as appeared on a time, a young man comming to *Rome* that something resembled him, he asked him if his mother were euer at Court, who answered not, but my father oftentimes. *Lucan* likewise reports of him, that one of meane birth and place being brought before him for some offence, he answered, no honor shall make thee worthy of *Cesars* anger.

Here-

HEEREAFTER FOLlow certaine Conceyts & Ieasts; as well to laugh downe our harder vndigested Morsells, as breake vp with myrth our Booke and Banquet.

Collected out of SCOTTS POGGIVS, *and others.*

Certayne Poore-man met king *Phillip.* & besought him for something, because he was his kinsman. The king demanded frõ whence descended? who answered, from *Adam*; then the K. commaunded an *Almes* to be giuen, hee replyed, an Almes was not the gift of a king: to whome the king answered. If I should so reward all my kindred in that kinde, I should leaue but little for my selfe.

2. A certaine *Iewe*, vpon their *Saturday* or *Sabaoth*, was fallen into a Ditch, a Christian passing by and seeing him there, came vnto him to haue pulled him out: but the *Iewe* answered, their *Sabaoth* was not to be violated.

Vpon the morrow the Christian passing by againe, the *Iewe* cryed vnto him, that hee would now helpe him out: vnto whome hee answered; This is nowe my *Sabaoth*, and must not be broken, and so left him.

3. A certaine Thiefe had stollen the Goose of a poore woman, and when vpon the *Sabaoth* the priest admonishing his parishioners thereof, commaunded them all to sit downe: who answered, We all sit downe.

No (quoth he,) you sit not all downe, For hee that stole the Goose sitteth not: Who answered rashly; (But I doe.) To whom the priest answered, thou shalt presently restore her againe, or I will excommunicate thee.

4. A certaine Player being vpon the Sea, in a Tempest, beganne very greedily to eate salte Meates, saying: that he fea-

red

red hee ſhould haue too-much drinke to digeſt them.

5. An other man beeing vppon the Sea, (in a great Tempeſt, and daunger of Ship-wracke) was commaunded to caſt ſomething foorth that might beſt be ſpared, to lighten the burthen of the Shippe; Who anſwered, hee would caſte out his wife.

6. A certaine Player beeing ſicke, and lying vppon his Death-bedde, the Prieſt came vnto him, and exhorted him to make his Will, which he ſaid, he would moſt willingly, and quickly doe. For (quoth hee) I haue nothing but two Geldings to diſpoſe, and I bequeath and giue them to the Knightes and Barons of the Land.

And when the Prieſt asked him, Why hee gaue them not rather to the poore? He anſwered, I doe as you teach vs, to be imitators of God: and hee hath giuen all to the Rich, and nothing to poore, and therefore I will follow him, in doing the like.

7 A certaine Ladie commended a knight exceedingly, for his excellent acti-

uitie and behauiour, in Torney and Tilte, and at the ende of his course (being very desirous to see and salute him) he proued to be her Husband: and then shee cared not, nor liked him so well.

8. It is saide that there are foure kinde of Fooles, amongst all other as chiefe, the first, that threatens so long, that no man feares him: the second, that sweares so much, that no man beliues him: the third, that giues so much that he keeps nothing for himselfe: the fourth, that when hee hath no other to serue, refuseth to serue himselfe.

9. There was a certaine Foole, that alwayes when the Sun shone would weepe, and when the Raine rained would laugh; and his reason was, because after Sunne-shine, followed Raine, but after Raine, Sunne-shine, which alludeth to the Prouerbe: *Tempestas sequitur Serenum.*

10. A certaine Rusticall clowne, came to an Arch-Deakon, and tolde him he had marryed a Woman which was poore, but heere tofore had bene rich, and asking his aduise, if he might not put her away and marry a Richer: was answered, he might not:

not: vnto whom this clowne replied, why Syr, you haue put away your poore benefice and taken a Richer.

11. A certayne meane Priest had a Concubine, and the Arch-Deacon vnderstanding thereof, commaunded that hee should eyther forsake his Concubine, or the Church; and he forsooke the Church and kept his concubine: and afterwards his Concubine forsooke him, because he could not keepe her.

12. A poore olde woman being sicke and weake, (bequeathed after her death) to the Priest her Henne, because shee had nothing more: Now the priest came and tooke her away shee yet liuing; (Quoth shee,) nowe I perceyue, that our priest is worse then the Diuell, because I haue oftentimes bid the Diuell take her, and the Foxe take her, yet still I had her, but the Priest not.

13. A certaine olde woman being almost blinde, agreed with a Physition to helpe her, which comming vnto her, and finding much Houshold-stuffe that shee had, euery time that he dreft her, he tooke somching away, vntill at last hee left no-

thing but the empty house. Now the woman at last recouering her sight, finding her house empty, and her goods conuayde away, would not giue the Physition his hyre, who therefore brought her before the Iudge: to whome shee pleaded, that she was not perfectly cured, but that she saw lesse then before. Because before she saw many things in her house, where now she could see nothing at all.

14. *Aristotle* demaunded of one, why hee being a man of so large a stature and bodie, would be marryed to a woman so small and vnanswereable thereynto as hee was? To which he replyed: Since that I was to make choyce out of thinges that were euill, I thought it most wisedome to choose the least.

15. A certaine boysterous, Rusticke, yet prompt and conceyted, trauelling on the way, with a long pike-Staffe on his necke, was suddenly and furiously assaulted by a great Mastiue-Dogge, which came vpon him with open mouth and violence, as if hee would at once deuoure him;

Who

Who presently to withstand the daunger, by Rescue of himselfe, runnes the pike and sharpe ende of his staffe into his throate, wherevppon hee presently dyed. Which the Owner thereof seeing, comes eagerly vnto him, and betweene threatning and chyding, asked him, why hee strooke him not rather with the blunte ende of his staffe? Why Syr, (quoth hee) because your dogge ranne not at me with his tayle.

16. A certaine poore man came into a Barbers shoppe, and desired to be shauen for Gods-sake, because he had no money; which the Barber performed, but with so great inclemencie, that at euery stroke hee fetched Teares from his eyes, making him to crye out pittifullie.

In the meane time a Dogge comes crying into the shoppe, beaten out of the kitchin: which this poore man seeing, noting another to partake of his miserie, said vnto him; Art thou likewise shauen for Gods-sake?

17 A certaine vain-glorious Souldyer, bragged in all places where he came, of 9.

kings that he had of his kindred: & going about to name them, could reckō but 6: A player ſtanding by, told him he know the reſt, the 3. kings of *Collen.*

18. A certaine Souldyer ordaining a Feaſt, cauſed a Prieſt to waſh firſt, to whō the prieſt ſaid we waſh firſt, but ſit downe laſt: the Morall of that ſaide the Souldier is, you ſhould be firſt cleane, and laſt drunke.

19. One buying a Horſe, would know of the ſeller, if he were worth his money? who anſwered he was: He then demanded of him, why he ſolde him? he anſwered, becauſe I am poore, and he eateth ouermuch; Hath he not (quoth hee) no euill condition? he anſwered not, but that he will not climbe Trees.

Now this chapman hauing bought him, and brought him home, hee bitte all that came neere him, (quoth hee) the fellowe tolde me true, for he ſaide, he would eate ouer-much: and afterwards comming to a wooddēbridge, he would by no meanes goe ouer, which he likewiſe noting, ſayd: Truly he doth not climbe Trees.

20. A certaine Prieſt hauing ſhewed the

the haynousnesse of Vsurie ; his Sermon being ended, comming to Absolution, he commanded that euery one should stand vp in theyr turnes, to receyue theyr Blessings, as they were called : First (sayd he) let Smithes arise, which hauing done, and receyued theyr Blessings, sate downe againe. Then hee saide to the Drapers arise, and so to the rest. Afterwardes (he sayde) let Vsurers arise to their benediction : And when none stood vp, (although there were many there) These men (qd. the Priest,) how will they appeare in the day of Iudgement, to receyue their euerlasting Maledicion, which dare not appeare before men, to receyue theyr benediction.

21. A certaine vsurer of *Mentz*, drawing neare vnto his Death, bound his Friendes by oath, that in his graue they should put a purse full of Money vnder his head, which done accordingly, his sepulcher afterwards opened, that it might bee taken out, there was seene a Diuell powring melting golde downe his throat with a ladle.

22. A certaine Thiefe meeting a Priest in

in a wood, sayde, I would be confest, because to-day passing here-through, I met an other priest, from whome I haue taken his horse: For which I ask thee to enioyne me penance: Giue mee (saith the Priest,) fiue shillings for the celebrating of your Masse. The Thiefe bethinking himselfe, gaue vnto him ten. Beholde (quoth he) heere is fiue shill: for that horse which I tooke from him, and fiue shil: likewise, for this horse, which I will take from thee: and so, since you make so faire a Market, absolue me for both together.

23. A certaine player, seeing Thieues in his house in the night, thus laughingly sayde: I knowe not what you will finde here in the dark, when I can find nothing my selfe in the light.

24. One asked a prostitute Ladie of *Florence* how her children so likely resembled her husband *Aripa* shee so vsually commercing with others? Answered: *I suffer no other to bourde my Shippe, before her Carriage be full.* *Gnicch:*

25. A certaine man followed his wife to Confession, who when the priest had inioyned her pennance, tooke her behind

the

the Altar to inflict it, which her husband seeing, said: Good sir, she is very tender, let me receyue it for her: when the wife (beeing prostrate there, saide) I will suffer for my selfe, *Strike harde, for I am a grieuous sinner.*

26. *Boetius* in his booke, *De Disciplina Scholastica:* relateth of a certaine youth, which not brideled in his younger yeares by his parents, nor corrected for his petty introductions to Thieuerie: at last, through greater liberty and offence was conuicted and condemned to dye, being brought to the Gallowes (espying his Father) he desired to kisse him before his death, which admitted to doe, he bitte off his nose, because he corrected him not in his childehood.

27. A certaine old woman as mistrustfull as couetous, hidde vnder her seate in the church 20. pounds: which the clarke thereof vnderstanding, had stollen away, which this woman comming afterwards, and finding not there, suspecting immediately which way it should be gone, as also contriuing how it might be recouered, she commanded her Guyde, that was to

leade

leade her amongst the Officers of the Church, to take speciall notice (if any one laughed, or changed his countenance more then other when they sawe her approache, to him to conduct her: which was done accordingly, and falling out to the Clarke, to him shee was brought; to who she thus said: Good sir, I am a weake and blinde woman, expecting euery day to dye, and for the good opinion I haue of you, who I intend shall celebrate my Obsequie, I imparte this Secrecie vnto you. that vnder my seate in the Church, I haue (as in a sure place, put 20. pound) which euery day I intend to increase, and at my death to leaue it to you. Thus hauing said, with thanks from him she departed: and hee likewise, for his better Vsurie and increase, to reprieue the money to her former keeper: which being done, shee returns the next morning & fetches it clean away, and so deceiued the deceiuer.

28. A certaine Bishop (hauing preached of the humilitie of Christ, and his lowlinesse in ryding on an Asse: his Sermon being ended, and he mounted vppon his palfrey; a certaine olde woman came

vnto

vnto him, and tooke him by the brydle, ſaying : I pray you ſir, is this the Aſſe that Chriſt rode vpon?

29. On a time, certaine lame men aſſembled to a Church, there to be cured by a holy Prieſt, and would not be expulſed: which ſeeing, the prieſt ſayde vnto them, giue me all your ſtaues, and it ſhall be done: who asked to what ende? Why (quoth hee) they ſhall make a Fire, in the which the moſt lameſt of all ſhall be burned, and with the aſhes of him ſhall all the reſt be cured; which hearing, forgetting their lamenes, they ran all away.

30. *Q. Eliz:* on a time in her progreſſe, comming to *Couentrie*, the Mayor and Aldermē meeting her at the townes-end, as it fortuned in a water, the Maiors horſe euer proffered to drinke, which he by keeping vp his raines, ſuffered not. The Qu: perceiuing, asked him why hee let not his horſe drinke? who anſwered, it was not fitting for his horſe to drinke before her Maieſties: whereat ſhe ſmiling, gaue the raines to her ſteed, but he refuſed; Why by this (quoth ſhe) *M. Mayor, wee ſee the Prouerbe verified: A man may bring his horſe*

to

to the water, but he will choose whether he will drinke.

31. One asked a Paynter, why seeing that he could drawe such excellent proportions, hee begote such deformed children? Hee answered, I drawe at the one in the Day, but I worke at the other in the Night.

In tenebris quidē fingo, sed in die pingo.

32. A certaine Husband-man, with great coste, had kept his Sonne to the schoole, that he might be instructed with knowledge and learning: Who after the expence of much time and Money, returned home to his Father, full fraught with learning (as hee supposed) when suddenly to manifest himselfe vpon the first occasision, seeing at supper 2. Egges to be set vpon the table; who ist quoth he) in all this parish, besides my selfe, that can approoue with plaine arguments, in 3. egges 5. to be contained? To whom his Father sayd: thou proposest an impossible thing. Yet let mee see how thou vndertakest to prooue it. Then his sonne began like a sophyster to argue Hath not he that hath 3. egges, 2. egges, & so hauing 2. & 3. hath 5? True (saith his father,) iudging his vaine

Arte

Arte worth a vaine reward: Therfore take thou the 2. eggs that thy art hath brought foorth, For I will take these , . that the henne hath layde.

33. A certaine conceyted Traueller being at a Banquet, where chanced a flye to fall into his cuppe, which hee (being to drinke) tooke out for himselfe, and afterwards put in againe for his fellow: being demanded his reason, answered; that for his owne part he affected them not, but it might be some other did.

There is extant to this Ieast, an *Epigram* of *Sir Thomas Moores*, which I haue here inserted, as followeth.

Muscas è Cratere tulit Conuiua priusquã
Ipse bibit, reddit, rursus vt ipse bibit; (it,
Addidit et causam muscas ego non amo dix-
Sed tamen e bobis, nescio an quis amat.

Which I English thus.

Out of his Glasse, one tooke a Flye,
In earnest or in ieast
I cannot tell; but hauing drunke,
Return'd it to the rest.

And

And for hee would offencelesse seeme,
Hee shewed his reason too:
Although I loue them not my selfe,
It may bee some heere doo.

34. The friends of a certaine widdow being a queene, gaue her counsell to imitate the example of the Turtle, hauing lost her mate, to mourne and sorrowe for a time, before she imbraced any other husband: to whom she answered, why doe you propose the example of the Turtle to me, if I were pleased to imitate birdes, I would rather take vnto me the example of the sparrow.

35. Likewise a certaine merry wench being taught by a Poetaster, that sometimes at his leasure would recite metamorphoses, as how the kings fisher was changed into a bird, the sisters of *Meliager*, vnto Meliagri birdes. The Daughters of *Pyerias* into Pies. *Progne* into a Swallow; and others of that kind: when vnimagined the wench demaunded of him, that if she were to choose a metamorphosis out of two, the goose or the henne, whether he thought she would in-

incorporate? who answered the Goose, because she should still keepe her head aloft. Nay (qd. she) rather the Hen, because she knowes her daily venery, whereas the Goose but onely the spring.

36. Iohannes Andreas, a noble lawyer, in the proheme of his 6. booke of Decretalls, reporteth of one Iames de Castello, a Bononian, sent Embassador to Pope Boniface, 8. B of Rome, being a man of eminent kgowledge and learning, but of exceeding little stature: Insomuch that deliuering his Embassage, the Pope imagining that hee kneeled on his knees, made vnto him long action with his Hand, that he should rise vppe: vntill one of his Cardinalles gaue him to vnderstand, that hee was a certaine Zacheus.

37. A certaine couetous suspicious Vsurer, hauing Receyued a summe of Money, committed it to the custodye of his mans-hose: who notwithstanding ialous of loosing that he neuer looked off, as (if he feared the Diuell would carry it away) still questioned his Man, as hee followed his heeles, with Roger, hast thou the same still? Yea (saith hee) I pray thee put thy

hands in thy pocket and feele: which *Roger* so did, and had it. Shortly after, it happened (as a plague for his iealousie,) certaine Thieues set vppon them, and robbed them of it, bound them hand and foote, and so departed their way: Where hauing layne some little time, this olde Miser somewhat rowsing vppe himselfe, with his former comfort, saith to his man *Roger*, Thou hast not the same still: and he answered No; he willed him to put his hands in his pocket and feele, but *Roger's* hands were bound, and he could not.

¶ A reuiuing of certaine Excellent, but outworne Epigrams, as also an Addition of some newe.

In Getam. I.

GETA from wooll & weauing first began,
Swelling & swelling to a gentleman;
When

When he was gentleman, & brauely dight
Hee left not swelling till he was a Knight:
And still forgetting what he was at first,
Hee swell'd to be a Lord, & then he burst.

In Rustic. II.

A rustick swaine was cleauing of a block,
And humh hee cry'de at euery ponderous
knocke; so?
His wife stood by, and ask'd why he cride
It makes the wedge (qd. he) further to go;
At night in bed, and falling to his [redacted],
His wife remẽbring what he said i'th day,
Ask't why he humd not, as he did before?
Because (qd. he) I cleft as then, Now [redacted].

In Amoroso. III.

and young,
A Wife you wisht mee Syr, Rich, Faire,
With *French, Italian* & the *Spanish*-tongue
I must confesse your kindnesse very much
But yet in truth Syr, I deserue none such:
For when I wedde, as yet I meane to tarry
A woman of one language, Ile but marry;
And with that single portion of her store,
Expect such plẽty, I would wish no more.

In Fastid: IIII.

I tooke the wall, one thrust me rudely by,
And told me the hye way did open lye:
I thākt him that he did me so much grace,
To take the worst, leaue me ẏ better place
For if by th'owners we esteeme of things,
The wall's the subiects, but the waye's (the kings.

In Pauonem. V.

Angelus in Penna, pede latro, voce Gehenna.

A Byrd that hath an Angels Plume,
A Thieuish pace, a Hellish tune.

Alter. VI.

The strowting Peacocke hauing once de- (scride
His vgly feet, thē forthwith vails his pride
Shuld we looke on our fringed feet, I feare
T'would rather make vs prowder then (we were.

De Sanitat: VII.

Health is a Iewell, true, which when wee (buy,
Physitions value it accordingly.

In Asonem. VIII.

On a time as was my ordinary wont,

I went abroad into the Fields to hunt:
Started a Hare, purſude her with full ctie,
And had neer wearied her, when by & by,
Myſo (becauſe I hunted in his grounds)
Let looſe his running-dogges, and baulkt
(my Hounds.
From thence that ſport I vtterly forſwore
Being ſo vnkindely croſt, by ſuch a Bore.
So ſhũning the open fields & foreſts wide,
My common haunt was by the water ſide:
For what thoght I, thogh lãds encloſed be
Yet Seas & Riuers queſtionles are free.
There will I ſport mee with the ſcaly frie,
Fearles thogh all ye world were ſtãding by
Thus ſeely I thought lawfull to be done:
Thus did I oftentimes, when loe anone,
Myſo the Cluffe that did my hũting marre
Ask't mee; Syr, know-you whoſe theſe
Waters are? (ſure,
Or get you packing quicke, elſe know for
That ſuch groſſe treſpaſſes ile not endure:
Dumbe like a Fiſh, I durſt not then replie,
But like a flying fiſh away did flye: (taine
Scarce knowing now what ſport for to re-
Being baniſht both ye earth, & watry plain
I took a piece next time, & forthwith wẽt,
To ſport mee in the Ayerie Regiment:

When lo there mōuted on a gibbet chaire
Aeyle had tane possession of the ayre:
Of all his faire possessions me thought,
This purchase was the best that ere hee
Ep: IX. (bought.

Westminster is a Mill, that grinds all causes,
But grind his cause for me there he that list
For by *demurrers* & *errors, pleas* & *Clauses*,
The tole is oft made greater thē the grist.
In Naym. X. (sweet,

Most of your sauours are more sower then
A nose thē or no nose, which is most meet?
Hayw:
Super Crapulam. XI. (Farme,

By word without wryting, one once let a
The Lesse most leaudly the rēt did retaine,
Whereby the Lessor, wanting writing
had harme:
Wherfore he vowed, while life did remain
Without writing neuer to let thing again
Husband, (wife) that thing again reuaed
Els without writing, you cānot let a ( )
Aver in Crapulam. XII. *Hayw:*

To breake a little winde sometimes
our life doth saue,
For want of Vent behinde, some folkes
their ruine haue.

A power it hath therefore of life
and death expresse:
A King can doe no more, a cracke
doth oft no lesse.

Consilium XIII.

From thy Confessor, Lawyer, & Physition
Hyde not thy case on no condition.

XIIII.

Hee that doth aske, *Saint James* doth
say shall speede:
O that King IAMES would answere
so my neede.

A Riddle upon a Coffin. XV.

There was a man bespake a thing,
Which when the Owner home did bring,
eH that made it did refuse it,
And hee that bought it would not vse it;
And hee that hath it doth not knowe,
Whether hee hath it, yea or no.

S. I. D.

Vpon a Bellowes-maker. XVI.

Here lies *John Crooker* a maker of bellows
His carfts-master, & king of goodfellows:
Yet when he came to the houre
of his Death,
Hee that made Bellowes, could
not make breath.

Pro-

Proverbs vpon Complexions.

XVII.

To a Redde man read thy Reed,
With a Browne man breake thy bread:
At a pale man draw thy knife,
From a black man keepe thy wife.

Expos: XVIII.

The Redde Wise,
The Browne Trustie:
The Pale pecuish,
The Blacke Lustie.

Concerning the Errata, or faults escaped in Printing.

¶ If by the Authors not continuall presence, difficultie of the hand, misplacing of peynts, some Syllables or words mistaken the Sense in any place be obscured: the indicious Reader may be pleased to correct such easie faults, that by such meanes haue escaped, which we hope are not manie.

FINIS.